ESSENCE OF HASTAMALAKA STOTRA

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Scripts by the same Author:

Essence of Puranas:-Maha Bhagavata, Vishnu, Matsya, Varaha, Kurma, Vamana, Narada, Padma; Shiva, Linga, Skanda, Markandeya, Devi Bhagavata;Brahma, Brahma Vaivarta, Agni, Bhavishya, Nilamata; Shri Kamakshi Vilasa- Dwadasha Divya Sahasranaama:a) Devi Chaturvidha Sahasra naama: Lakshmi, Lalitha, Saraswati, Gayatri;b) Chaturvidha Shiva Sahasra naama-Linga-Shiva-Brahma Puranas and Maha Bhagavata;c) Trividha Vishnu and Yugala Radha-Krishna Sahasra naama-Padma-Skanda-Maha Bharata and Narada Purana. Stotra Kavacha- A Shield of Prayers -Purana Saaraamsha; Select Stories from Puranas

Essence of Dharma Sindhu - Dharma Bindu - Shiva Sahasra Lingarchana-Essence of Paraashara Smriti-Essence of Pradhana Tirtha Mahima- Essence of Ashtaadasha Upanishads: Brihadarankya, Katha, Taittiriya/ Taittiriya Aranyaka , Isha, Svetashvatara, Maha Narayana and Maitreyi, Chhadogya and Kena, Atreya and Kausheetaki, Mundaka, Maandukya, Prashna, Jaabaala and Kaivalya. Also 'Upanishad Saaraamsa' -

Essence of Virat Parva of Maha Bharata- Essence of Bharat Yatra Smriti -Essence of Brahma Sutras-Essence of Sankhya Parijnaana- Essence of Knowledge of Numbers for students-Essence of Narada Charitra; Essence Neeti Chandrika-Essence of Hindu Festivals and AusteritiesEssence of Manu Smriti-Quintessence of Manu Smriti- Essence of Paramartha Saara; Essence of Pratyaksha Bhaskra; Essence of Pratyaksha Chandra; Essence of Vidya-Vigjnaana-Vaak Devi; Essence of Bhagya -Bhogya-Yogyata Lakshmi - Essence of Soundarya Lahari- Essence of Popular Stotras- Essence of Pancha Maha Bhutas-Essence of Taittireeya Aranyaka- Quintessence of Soundarya Lahari- Essence of Gayatri- Essence of Ganesha Mahima - Essence of Shiva Raatri Mahima- Essence of Chaturupanishads- Essence of Ashtaadasha Upanishads - Essence of Bhagavad Gita

Essence of Valmiki Baala Ramayana- Essence of Valmiki Ayodhya Ramayana- Essence of Aranya Ramayana-Essence of Valmiki Kishkindha Ramayana- Essence of Valmiki Sundara Ramayana- Essence of Valmiki Yuddha Ramayana- Essence of Valmiki Uttara Ramayana- Quitessecence of Valmiki Ramayana;

Essence of Veda Vyasa Smriti- Essence of Yagjnyavalkya Smriti-Essence of Aapastamba Dharma Sutras- Essence of Devi Navaratri Mahima- Essence of Aapstamba Grihya Sutras- Essence of Bhishma Parva of Maha Bharata- Essence of Post Life Existence-based on Upanishads, Puranas, and Itihaasaas - Essence of Nava Graha Mahatmya- Essence of Kaala Chakra- Essence of Pranava- Essence of Drona Parva Of Maha Bharata Yuddha - Essence of Shanti Moksha Maha Bharata-Part One - Essence of Shanti Moksha Maha Bharata- Part 2; Essence of Ashta Dikpaalakaas- Essence of Bhagavan Dattaterya - Magnificence of Tripuraambika ; Essence of Sanaatana Dharma ; Essence of Pradhana Gita Samgraha ; Essence of Sanatsujeetiya Bharata ; Essence of Maaya Prakriti and Vishnu Mayam ; Essence of Ekavimshati Puranaas -Panchadashi Part 1-Essence of Smriti Traya;

Dharma Dhvaja - Essence of Pancha Dashi Part Two- Pancha Dashi Saaraamsha-

Essence of Shruti Saara Samuddharana- *Essence of Panchaakshari Vidya -Padma Paadeeyam - * *Essence of Maanasollasa -Suresvareeyam –'Essence of Hastamalaka Stotra Dwaadasheeyam

Note: All the above Scriptures already were released or awaiting on www. Kamakoti. Org/news by the respective references.

Foreword

Adi Shankara moved on to Kailasa for the darshan of Parameshwara and Bhagavati. Nandikeshwara intercepted him at the entrance as Adi Shankara was carrying certain palm leaves in his hands and felt distressed that the Mantra Shastra was being taken away from Kailasa and thus pulled the palm leaf hand leaves from him. Shankaracharya was able to recover only a part of the manuscript being of only 41 stanzas ; he entreated Nandikeshwara. Meanwhile there was a command from Bhavani from akasha to Shankara that another 59 be scripted by himself! And thus the Ananda-Soundarya Laharis.

Now the Essence of Hastamalaka Stotra of Dwaadasha Stanzas and their detailed Explanations as expanded vide potent chapters vide Ashtaadasha Upanishads- Eka vimshati Puraanaas-Brahma Sutras-Bhagavad Gita chapters- Aapastamba Dharma Sutraas -Kashmiri Shaivism -Pratyaksha Bhaskara - Soudarya Lahari-Maha Bharata Shanti Parva-Theories of various faiths- Tatvasudha on Brahman and delusion- Self acheiving Brahman-The Cause of Causes and that of the Eternal Truth- and so on.

I am ever beholden to HH Jagadguru Pujyashri Shankara Vijayendra Sarasvati Shankaracharya Swamigal, my mentor even since as I came into contact with the Sri Kanchi Math some two decades ago and was the inspirer to script the essences of Ashtaadasha Puranas, Ahtaadasha Upanishads, Vaalmiki Ramayana series, Maha Bharata Series, Manu-Paraashara-Vyasa- Yagjnavalkya Smritis, Aapastambha Sutras, Panchadashi Series and so on.

With prostrations, may I dedicate this ESSENCE HASTAAMALAKEEYAM as a token gratitude to HH Jagadguru Pujyashri Shankara Vijayendra Sarasvati Shankaracharya Swamigal, the 70th Acharya of Shri Kanchi Kamakoti Peetam.

VDN Rao,

April-2002

Chennai

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ESSENCE OF HASTAAMALAKA STOTRA DWADASHEEYAM

OVERVIEW

Here with the Essence of Hastaamalaka Stotra Dwaadasheeyam by Hastamalakaacharya.

Now the presentation of the Essence of HASTAAMALAKA DWADASHEEYAM.

Nimittam manascchakshuraadi prapvrittou
nirastaakhilopaaadhiraaksaashkalpatadhikaasshakalpahah/
Ravirlokacheshtaanimitthaam yathaa yah,
sanityopalaadhiswaruupohamaatmaa/

Yamagnushnavannityabodhaswarupam
manaschakshuraadeenyabodhaatmakaani/
Pravartanta aashriyatva nishkampamekam
sanityopalabhthiswarupohamaatmaa/

Mukhaabhaasako darpane drishyamaano
mukhatvaatprudhavaktena naivaasti vastu/
chidaabhaasalo dheeshu jeevopi tadvat
sa nityopalbhdhiswaruupohamaatmaa /

Yathaa darpanaabhaava abhaasahaanou
mukham vidyate kalpanaaheenamekam/
Tathaa dheeviyoge niraabhaasako yah
sanityopalabhdhiswarupohamaatmaa/

Manaschakshuraadeerviyukrah swayamyo
manaschakshuraadeermannaschakshuraadih
manaschakshuraaderajamyaswarupah
sa nittipalabhiswaruupohamaatmaa/

Ya eko vibhaati swatah shuddhhachetaah
prakaashaswarupo naaneva dheeshu/
Sharaavedakastho yathaa bhaanurekah
sa nityopalabhdhi swarupohamatmaa/

Yathaaneka chakshuh prakaasho Ravirna
kramena prakaasheekaroti prakaashyam/
Anekaa dhiyoyatastathaika prabodhah,
sa nityopalabdhiswaruupoyataatmaa/

Vivasatprabhaataam yathaa rupamaksham
pragruhnaati naa bhaatamevam Viviswaan/
yadaabhaat aabhaasa yatyakhsamekah
sa nityopalabdhiswarupphamaatmaa/

Yathaa Surya ekopswanekashchalaasu
sthiraaswapyanannigvi bhaavya swarupah
chalaasu prabhinnaasu dheeshvevamekah
sa nityopalabdhi swarupohamaatmaa/

Ghanacchhanna drishtirghanacchhannamarkam
yathaa nishprabham manyate chaati moodhah
tathaa badhvadbhaati yo moodha drishteh
sa nityopalabhdhihswaruupohamaatmaa/

Samasteshu vastushvanusyaatamekam
samastaani vastuuni yam na sprushaanti
viyaddtsadaa shuddhhamaccha swarupah,
sanityopalabhidhi swaruupohamaatmaa/

Upaadhou yathaa bhedataa samsaneenaam,
tathaa bhedataa buddhibhedeshu tepi/
Yathaa chandrikaanaam jale chanchalatvam,
tathaa chanchalatvam tavaapoga Vishno./

Introdution

Following the injunction that one should not visit with empty hands a deity, a king or a spiritual teacher, he approached Shankara with a load of fruits and prostrated at his feet. His son, who was shining in appearance like a fire-brand covered with ashes, was also made to prostrate before him. But the boy, idiotic as he was of childish behaviour, continued to be in the prostrate position and refused to get up. The sage, however, lifted him up in his infinite mercy, and as the boy was standing there, with face looking down, his father asked Shankara to enlighten him on the cause of the strange behaviour of his son. He said: 'He is now seven years old, and his mind seems to be undeveloped. He has not even learnt the alphabets, not to speak of the Vedas. The early period of his life has thus gone in vain. Boys of his age come and call him and returned to his place.

Shankara Digvijaya is quoted vide 12.55

'*Naa ham jadah kintu jadah pravartati mama sannidhaaneena na handehe guro, shadurmi shadbhava vikaakara varjitam suhkaikataanam paramasmi tatpadam/* Guru! Doubtless, I am not a jada padardha as am the feelings of hunger-thirst-old age-buddhi- parinaama- naasha-sukha- duhkha-shravana-sparshana-buddhi-ahamkaara- kaama-krodhaadi arishad vargaas and so on. *Mameva bhuyaadanubhuti rerishaa mumukshu vargasya nirupya nirupya vidvan, padmaih dwaadishaabhirbhaashe chadaatmanatvam vidyuta prapancham/* He vidvan, in my experience, moksha gaami para vidya desirous Jada Bharata like mahaanubhabaas are of exemplary nature:

[Expla. vide Jada Bharata an example of Atma Jnaana (Awareness of Antaratna the Paramatma)- Agni Purana

While the Physical Body is ephemeral, the Inner Soul or 'Atma' is an integral part of 'Paramatma'or the Super Force,the Inner Soul's existence is however subject to the survival of physical life.The Body is made of the Five Elements, Viz. 'Prithivi' (Earth), 'Apas'(Water), 'Tejas'(Fire), 'Vayu'(Air), and 'Akash'(Sky) and the individual Soul merges back into the Elements of 'Pancha Bhoota',which are the handmaids of 'Paramatma'; In other words, the smaller light confluences with the Enormous Light. The Super Force is Unknown ('Avyaktam'); Permanent ('Shasvatam'); All Pervading (Omni-Present); It has no beginning or end ('Anantam'); It is not spent out but ever- springing ('Avyayam'). Knowledge of this Truth of Life is 'Brahma Gyan'. The process of alignment of the Inner Soul to 'Paramatma' or in other words the pursuit of the Truth is performed by several ways and means but the most effecective routes to yield concrete relults are five major methods as recommended by Sages: to perform 'Yagnas', which is the hardest yet a quick mode; to observe 'Tapas' (serious meditation) and adopt an ascetic Life; detach from material happiness or follow the descipline of 'Vairagya'; to be an ascetic or the scooll of

'Sanyasa'; and the path of 'Jnana Yoga' or the Ultimate Path of Self- Realisation. In the context of the 'Nyasa' or Pursuit of Truth or of 'Paramatma', Agni Purana has illustrated **'Jada Bharata'** as having attained maturity in the knowledge of 'The Grand Alignment', and he had devoted his lifetime in Meditation at a place known as 'Shalagrama'. But he was highly fond of a deer as it was a 'Jyatismara' (which had the knoweldge its earlier birth). After the deer died, Bharata also died later and was reborn as a 'jyatismara' human. While travelling from place to place, Bharata came across the King of the Place, named 'Souribha' being carried in a palanquin by some of his persons, who caught hold of Bharata too and made him carry the palanquin for some time. The King admonished Bharata that he was not carrying the palanquin properly. Bharata replied to the King that it was just an illusion, as neither the King was not being carried nor Bharata was carrying the palanquin. He said that the King, the Palanquin and he himself were non existent as all these entities are one and the same! On realisation that the person concerned was indeed a philosopher, the King sought to know as to who was he. The reply was: 'Are you referring to my Atman or your Atman or the all pervasive Paramatman?' 'Who am I' is a very complicated query, replied Bharat. The King asked Bharat again, 'Whatever form in which you are, who you are?' Bharat's reply was that the palanquin being carried was made of wood and the wood came from trees and the trees were in forests; and would it be alright to say that the palnquin was made of the forest!As the King had no reply, he bcame an instant disciple of Bharata. The latter narrated the story of Ribhu and Nidhgha. The former was the Guru and the latter the disciple. After the formal teaching was over, Nidhgha left his Guru to seek his livelihood in a city. A few years, the Guru visited the disciple and Nidhgha became wealthy by then. The disciple gave lots of food and fruits and enquired whether the Guru was satisfied. The latter replied that he ate but was not hungry. The Guru visited the disciple after a long lapse of time once again and the disciple shifted his residence away in the outskirts, since he did not like the King. Apparently, Nidgha got envious of the King. He did not even like the King visiting the outskirts when the Guru was there.The Guru asked Nidhgha to identify the King. The latter described the King seated on an elephant. The Guru replied to the disciple that he was not able to identify either the elephant or the King or even the crowd of persons as all the objects were just similar to each other in their essential forms, viz. there were no forms at all, as there was only one Form unseen,unfelt, unheard, and unidentified! And that is 'Paramatma'! The story of Ribhu and Nidgha was assimilated by King Souribha as also the secrets of the Knowldege of Brahma Gyan. The Knowledge is as complicated as is simple: existence of the Entire Universe is an illusion and the most effective form of learning is the capacity to sift the Illusion and The Reality!]''

STANZA ONE

Nimittam manascchakshuraadi prapvrittou
nirastaakhilopaaadhiraaksaashkalpatadhikaasshakalpahah/
Ravirlokacheshtaanimitthaam yathaa yah,
sanityopalaadhiswaruupohamaatmaa/

'I am the Atma the Self which is the nature of the eternal consciousness the cause of the the three stages of jaagrad-swapna-deep sleep and the cause of the activities. When not associated with the limiting adjuncts the Self is of vyaavahaarika contexts.' Pure consciousness is that consciousness which is free from all the impurities, such as thoughts, feelings, emotions, disturbances, memorial and perceptual knowledge, modifications, desires, attachments, egoism, qualities, attributes, perceptions, cognition, delusion, ignorance, states, duality, division, objectivity, and so on. They arise from the mind and body, which represents Nature (Prakriti).Human consciousness is like the polluted water in a pond or in any

water body, where you can find dirt, mud, weeds and different types of life forms, including insects, birds and animals such as crocodiles, sharks, poisonous snakes, frogs, etc. The water in them is also subject to impermanence and motion due to the activity of the water, the sun, reflection of light, waves, whirls, currents, etc.

[Explanation vide (1) Kenopanishad 1.1-9 (2) Shandilyopanishad of Atharva Veda especially 2.1

(1)

Who indeeed is the Instructor to direct the Individual and his Mind!

I.1) *Om Keneshitam patati preshitam Manah kena praanah prtathamah pratiyuktah,Keneshitaam vaachamimaam vadanti chakshu shrotram ka u devo yunakti/*

(Who instructs one's own mind to reach and react to any object or situation so that it further directs one of the 'Panchendriyas' or 'jnanendriyas' - the sensory organs and 'karmendriyas' or the functionary organs to act! Who is the foremost to activise Praana the Vital Energy and demand the obedience of mind to revitalize for setting the action-reaction cycle! Who again is the original source that rejuvenates speech to utter and ears and hear! '*Ka u devo yunakti vaacham chakshu shrotram!'* or who indeed is that unique and ever resplendent Being directing towards their sensory recipients of speech, vision and hearing organs!)

I.2) *Shrotrasya shrotram manaso mano yad vaacho ha vaacham sa u praanasya praanah, Chakshusha chakshuratiomuchya dheeraah pretyasmaah lokaadamritaa bhavanti/*

(Since that Great Source of Energy and Effulgence is the Ear of all ears with the faculty of hearing, the Mind of the minds, the Speech of speech, the Life of lives, the Eye of all eyes and so on the persons of High Learning do realise that all the organs and senses are essentially Self Born- albeit against the princ9iple of self sufficiency in a body- since Self Realisation or Awareness is clearly distinguishable from the body faculties! Brihadaranyaka Upanishad vide IV.iii.6 clarifies that it is due to the light of the Self that one is able to sit: *Astam ita Aaditye, chandramasi astam ite,shaante agnou, shaantaayam vaachi, kim jyotir evaayam purusha iti/ Atmaivaasya jyotir bhavati aatmanaivaayam jyotishaaste, palyaayate, karma kurute, vipalyeti iti/* or if Sun, Moon, Fire and Speech were non existent, then how human beings could manage their actions! The reply would be that the Self serves as his light that would enable the human to sit, go about, work and return home. Thus the light is within the body itself yet indeed distinct from it; the awareness or the consciousness is different from the organs and senses; there is light within other than the body, yet that Self itself! *Katama Atmeti! Yoyam vijnaanamayah; praaneshu hridayaan –tarajjotih purushah/* or the person called the Self comprises of awareness or knowledge of the senses of vision, hearing, touch, smell etc all directed to and emerging from its own radiance and illumination within. Katha Upanishad-II.i.13- is quoted: *Nityonityaanaam chetanaschetanaanaam eko bahunaam yo vidadhaati kaamaan, tamaatmastham enu pashyanti dheeraah teshaam shaantih shasvatonetareshaam/* or the Inner Self as the Supreme is totally independent, unique and All Pevasive yet creates myriad forms of all the homogeneous and untarnished purity called Consciousness; it is stated that those discerning persons do visualise the Self in the hearts of themselves as that is not corruptible by material pulls nor subject to the influences of body organs and senses. May there be eternal peace and contentment to withdraw themselves into introspection and discard frivolties and absorb the magnificence of the Self! Now having talked of the faculties of shrotra-vaacha-chakshu-manasa, an elaboration is attempted on 'Praana' the vital energy. Taittiriya Upanishad-II.vii.1-describes that at the beginning, Brahman was Self Created : *Yat vai sukrutam rasou vai sah, rasam hi evaayam labhavaanandi bhavati, kah hi eva anyaat kah pranyaat/* or the Self-Creator was the source of happiness; who indeed would

inhale and exhale and if this source of major joy were non-existent, how could the supreme space within the heart would have sustained! Katha Upanishad-II.ii.3-further describes: *Urthvam Praanam unnayahati apaanam pratyagasyati, madhye vaamanamaaseenam vishve devaa upaasate/* or the Self is the driving force of Praana as the upward breathing and Apaana as the downward breathing; indeed Praana or the Vital Force energises the body parts and senses like speech, vision, hearing and thinking by mind. The Self is seated in the middle part of the body yet all expansive and is worshipped by all the Devas; in the Universal context, the Self moves about like the Swan compared to Sun as a swan symbolising all pervasive consciousness).

Reverse reply as to the Source and Process of Knowing THAT would involve cycle of births and rebirths

I.3) *Na tatra chakshurgacchati na vaangacchati no manah, na vidyo na vijaaneemo yathyait adnushihshyaat/*

(To the opening question as to which was the Original and Foremost Source that directed the Mind and the Vital Force to activise the body organs and senses of a Being to be fully functional, the explanation has been provided in the paragraphs above. This being so, the reverse process is not relevant as the body parts and senses are impossible to reach the Original Radiance which directed praana-mind-and the physique quite distinguished from the Inner Self which is the Supreme Itself. Neither the vision of the eyes, nor the faculties of speech and so on, besides 'manas' or mind the internal controller of limbs and senses could never ever see, hear, feel, speak about and even think, comprehend , imagine that Original Source.

I.4) *Anyat eva tadviditaadatho aviditaadadhi, iti shushruma purveshaam ye nas tad vaacha chakshure/*

(Indeed that Supreme Brahman is far beyond comprehension and is unknown; yet the Self is possibly different from the known yet unknown or the 'Vyaktaavyakta Swarupa' as the Self is Supreme. Having prefaced that the Letter AUM is Brahma, Maandukya Upanishad's second stanza affirms: *Sarvam etat Brahma ayam atmaa brahma sah ayam aatmaa chatushpat/* or as all this is being talked about, this Self is Brahman and is possessed of four quarters as Vishvaanara the Virat Purusha, Taijasa or the Subtelity signifying Hiranyagarbha, Prajna or the State of Bliss and Turiya or Tadaatmya or the Unity of the Self or 'Antaratma' as the Reflection of Paramatma! Brihadaranyaka Upanishad vide III.iv.1 explains: *Yat saakshaad aparokshaad Brahma, ya aatmaa sarvaantarah tam me vyaa chaksveti, esha ta aatmaa sarvaantarah, yah praanena praaniti, saa atmaa sarvaantarah yah praanena praaniti sa ta aatmaasarvaantarah yopaanenaa paaniti sa ta aatmaa sarvaantarah yo vyaanena vyaaniti, sa ta aaatmma sarvaantarah, ya udaanena udaaniti, sa ta aatmaa sarvaantarah, esha ta aatmaa sarvaantarah/* or the Self within all is That which breathes through the Praana or the Life Force is that which is in all; that which moves downwards is the Self within all; that which pervades through the vyaana is the Self that is within all; that which goes out through the Udaana is the Self again within all! What one hears or knows by way of vision, capacity to hear, think, comprehend viz. the gross body consisting of organs and senses is perishable, but the 'Antaratma'or the Self Consciousness is imperishable and evelasting.

I.5) *Yad vaacha nabhyuditam yena vaag abhyudyate, tad eva brahma tvam viddhi nedam yad idam upaasate/*

(It is that essence of Inner-Consciousness alone which is the Reality and Truth but what is expressed by Speech is certainly not as the latter is submerged with the body organs and senses viz. the root of the tongue, throat, head, teeth, nose, lips and stomach. Brihadaranyaka Upanishad vide III.vii.17 states: *Yo vaachaa tishthan vaachontarah, yam vaang na veda, yasya vaak shariram, yo vaachamaantaro yamayati,*

esha taatmaanan antarayaam amritah/ or that entity who resides in the mouth as the organ of speech and stays right within it is oblivious of it, but its full form is within it and is in full command of its actions as is indeed the master of that organ being Brahman himself! *Tadeva tvam brahma -tmam viddhi* or that Truth is what the inner consciousness is fully aware of this.)

I.6) *Yanmanasaa na manute yenaahur manomatam, tadeva brahmatvam viddhi nedam yadidam upaasate/*

('Manas' or mind, which too is among the body organs representing thoughts, intellectual power and depth of comprehension is no doubt different from speech as described above. Yet as in the case of speech is also disabled to visualise about the Inner-Self. It certainly does control all the limbs and senses of the body regime like speech, but is not what Brahman nor its alternate version of the Conscience that could replace even certainly the ability of speech. May it be that mind in the driver's seat of the limbs and senses that might cordinate the body functions but in the context of bodily instincts alone it is unable to see, hear about, feel, smell and speak of Brahman nor is qualified to reach the Inner Consciousness. Brihadaaranyaka Upanishad vide I.v.3 describes vividly about mind, speech and the life force and the comparative virtues of these major players in Life: *Triney atamaa kuruta idi- mano vaacham praanam, tanyaatmane kurutaa; anyatra manaa abhuvan naadarshanam, anyatra manaa abhuvam naashrousham iti; manasaa hi eva pashyati manasaa shrunoti, kaamaah sankalpo vichiksaa shraddhaashraddhaa, dhrutiradhrutir dheeraadheeryeti sarvam manasaa eva/ tasmaadapi pratishthaaprapratiseesh pushtat upaspushtho manasaa vijnaanaati/* or Prajapati designed three items viz. the mind, the organ of speech and praana the vital force; normally it is stated by many that they are absent minded, or that they have not noticed, or they have not properly heard; thus it is through one's mind that one hears, notices or sees. Mind is the deposit of desire, resolve, doubt, faith or want of these faculties, steadiness or wavering, sense of shame or shamelessness, intelligence or dullness, fear or courage and so on. Mind reacts if one is touched or sees or hears and so on. Notwihstanding the high status in the context of body based faculties, mind is indeed however not qualified to think deep about Brahman)

I.7-9) *Yacchhakshushaa na pashyati yena chakshuushi pashyati, tad ev a brahma tvam nedam yadidam upaasate// Yacchoshrena na shrunoti yenashrotramidam shrutam, tad eva brahma viddhi nedam yadadim upaasate// Yatpraanena na praaniti yena praanah praneetate, tad eva brahmatvam viddhi nedam yadidam upaasate/Iti Kenopanishadi Prathama khandah//*

(Whatever is seen by the eyes or recognized and observed by way of one's own consciousness in innumerable forms, features, and dimensions in correlation with other body parts and senses as also ably aided by mental faculties and 'praana' does not indeed by any stretch of imagination would be possible to visualise the Self or Brahman. Similarly, that person is unable to hear with his ears, the sound waves that are basically enabled by and orignated from 'Aakaasha' which is connected with the activity of the mind and about the actuality of the form and essence of the Inner consciousness as stated as a reflection of Brahman himself! Equally true is the faculty of smell as enabled by Praana and Vayu that could in no way realise what Antaraatma is the identity of which being that of the Supreme itself!)

(2)

Shandilyopanishad of Atharva Veda especially 2.1

Chapter I

1. Sandilya questioned Atharvan thus: "Please tell me about the eight Angas (parts) of Yoga which is the means of attaining to Atman". Atharvan replied: "The eight Angas of Yoga are Yama, Niyama, Asana,

Pranayama, Pratyahara, Dharana, Dhyana and Samadhi. Of these, Yama is of ten kinds; and so is Niyama. There are eight Asanas. Pranayama is of three kinds; Pratyahara is of five kinds; so also is Dharana. Dhyana is of two kinds and Samadhi is of one kind only. Under Yama (forbearance) are ten: Ahimsa, Satya, Asteya, Brahmacharya, Daya, Arjava, Kshama, Dhriti, Mitahara and Saucha. Of these, Ahimsa is the not causing of any pain to any living being at any time through the actions of one's mind, speech, or body. Satya is the speaking of the truth that conduces to the well-being of creatures, through the actions of one's mind, speech, or body. Asteya is not coveting of another's property through the actions of one's mind, speech, or body. Brahmacharya is the refraining from sexual inter-course in all places and in all states in mind, speech or body. Daya is kindliness towards all creatures in all places. Arjava is the preserving of equanimity of mind, speech, or body in the performance or non-performance of the actions ordained or forbidden to be done. Kshama is the bearing patiently of all pleasant or unpleasant things, such as praise or blow. Dhriti is the preserving of firmness of mind during the period of gain or loss of wealth or relatives. Mitahara is the taking of oily and sweet food, leaving one-fourth of the stomach empty. Saucha is of two kinds, external and internal. Of these, the external is the cleansing of the body by earth and water; the internal is the cleansing of the mind. This (the latter) is to be obtained by means of the Adhyatma-Vidya (Science of Self).

2. Under Niyama (religious observances), are ten, viz., Tapas, Santosha Astikya, Dana, Ishvarapujana, Siddhanta-Sravana, Hrih, Mati, Japa and Vrata. Of these Tapas, is the emancipation of the body through the observances of such penances as Krichchhra, Chandrayana, etc., according to rules. Santosha is being satisfied with whatever comes to us of its own accord. Astikya is the belief in the merits or demerits of actions as stated in the Vedas. Dana is the giving with faith to deserving persons, money, grains, etc., earned lawfully. Ishvara pujana is the worshipping of Vishnu, Rudra, etc., with pure mind according to one's power. Siddhanta-Sravana is the inquiry into the significance of Vedanta. Hrih is the shame felt in the performance of things contrary to the rules of the Vedas and of Society. Mati is the faith in the paths laid down by the Vedas. Japa is the practicing of the Mantras into which one is duly initiated by his spiritual instructor and which is not against (the rules of) the Vedas. It is of two kinds - the spoken and the mental. The mental is associated with contemplation by the mind. The spoken is of two kinds - the loud and the low. The loud pronunciation gives the reward as stated (in the Vedas): (while) the low one (gives) a reward thousand times (that). The mental (gives) a reward a Crore (of times that). Vrata is the regular observance of or the refraining from the actions enjoined or prohibited by the Vedas.

3. Asanas (the postures) are (chiefly) eight, viz., Svastika, Gomukha, Padma, Vira, Simha, Bhadra, Mukta and Mayura. Svastika is the sitting at ease with the body erect, placing each foot between the thighs and knees of the other.

4. Gomukha is (the sitting at ease with the body erect) placing the hollow of the left foot under the side of the right posteriors and the hollow of the right foot under the side of the left posteriors, resembling Gomukha (cow's face).

5. Padma is (the sitting at ease with the body erect) placing the back of each foot in the thigh of the other, the right hand grasping the right toe and the left hand to left toe. This, O Sandilya, is praised by all.

6. Vira is the sitting at ease (with the body erect), placing one foot on the thigh of the other and the other foot underneath the corresponding (opposite thigh).

7-8. Simha is (the sitting at ease with the body erect) pressing the right side (of the thigh) with the hollow of left heel and vice versa. Rest your hands on the knees, spread out the fingers, open your mouth and carefully fix your gaze on the tip of your nose. This is always praised by the Yogins.

9. Siddha is (the sitting at ease with the body erect) pressing the perineum with the left heel and placing the heel of the right foot above the genital organ, concentrating the mind between the two eyebrows.

10. Bhadra is (the sitting at ease with the body erect) pressing the two ankles of the two feet firmly

together against the Sivini (viz., lower part of the seed) and binding the knees firmly with the hands. This is the Bhadra which destroys all diseases and poisons.
11. Mukta is (the sitting at ease with the body erect) pressing with the left heel the right side of the tender part of the Sivini and with the right heel the lest side of the tender part of the Sivini.
12-13. Mayura (lit., peacock): Rest your body upon the ground with both palms and place your elbows on the sides of the navel, lift up the head and feet and remain like a stick in the air, (like the plant balance in gymnastics). This is the Mayura posture which destroys all sins.
14. By these, all the diseases within the body are destroyed; all the poisons are digested. Let the person who is unable to practice all these postures betake himself to any one (of these) which he may find easy and pleasant. He who conquers (or gets mastery over) the postures - he conquers the three worlds. A person who has the practice of Yama and Niyama should practise Pranayama; by that the Nadis become purified."
15. Then Sandilya questioned Atharvan thus: "By what means are the Nadis purified? How many are they in number? How do they arise? What Vayus (vital airs) are located in them? What are their seats? What are their functions? Whatever is worthy of being known in the body, please tell me". To that Atharvan replied (thus): "This body is ninety-six digits in length. Prana extends twelve digits beyond the body. He who through the practice of Yoga reduces his Prana within his body to make it equal to or not less than the fire in it becomes the greatest of the Yogins. In men, the region of fire which is triangular in form and brilliant as the molten gold is situated in the middle of the body. In four-footed animals, it (fire) is quadrangular. In birds, it is round. In its (the region of life's) centre, the purifying, beneficial and subtle flame is situate. Two digits above the anus and two digits below the sexual organ is the centre of the body for men. For four-footed animals, it is the middle of the heart. For birds, it is the middle of the body. Nine digits from (or above) the centre of the body and four digits in length and breadth is situated an oval form. In its midst is the navel. In it, is situated the Chakra (viz., wheel) with twelve spokes. In the middle of the Chakra, the Jiva (Atman) wanders, driven by its good and bad deeds. As a spider flies to and fro within a web of fine threads, so Prana moves about here. In this body, the Jiva rides upon Prana. Lying in the middle of the navel and above it, is the seat of Kundalini. The Kundalini Sakti is of the form of eight Prakritis (matter) and coils itself eight ways or (times). The movement of Vayus (vital airs) checks duly the food and drink all round by the side of Skandha. It closes by its head (the opening of) the Brahmarandhra and during the time of (the practice of) Yoga is awakened by the fire (in the Apana); then it shines with great brilliancy in the Akasa of the heart in the shape of wisdom. Depending upon Kundalini which is situated in the centre, there are fourteen principal Nadis (viz.,) Ida, Pingala, Susumna, Sarasvati, Varuni, Pusha, Hastijihva, Yasasvini, Visvodhari, Kuhuh, Sankhini, Payasvini, Alambusa and Gandhari. Of them, Susumna is said to be the sustainer of the universe and the path of salvation. Situated at the back of the anus, it is attached to the spinal column and extends to the Brahmarandhra of the head and is invisible and subtle and is Vaishnavi (or has the Sakti force of Vishnu). On the left of Susumna is situated Ida and on the right is Pingala. The moon moves in Ida and the sun in Pingala. The moon is of the nature of Tamas and the sun of Rajas. The poison share is of the sun and the nectar of the moon. They both direct (or indicate) time and Susumna is the enjoyer (or consumer) of time. To the back and on the side of Susumna are situate Sarasvati and Kuhuh respectively. Between Yasasvini and Kuhuh stands Varuni. Between Pusha and Sarasvati lies Payasvini. Between Gandhari and Sarasvati is situated Yasasvini. In the centre of the navel is Alambusa. In front of Susumna there is Kuhuh, which proceeds as far as the genital organ. Above and below Kundalini is situated Varuni, which proceeds everywhere. Yasasvini which is beautiful (or belonging to the moon), proceeds to the great toes. Pingala goes upwards to the right nostril. Payasvini goes to right ear. Sarasvati goes to the upper part or the tongue and Sankhini to the left ear, (while) Gandhari goes from the back of Ida to the left eye. Alambusa goes upwards and downwards from the root of the anus. From these fourteen Nadis, other (minor) Nadis spring; from them

springing others and from them springing others; so it should be known. As the leaf of the Asvattha tree (ficus religiosa) etc., is covered with minute fibres so also is this body permeated with Nadis.

"Prana, Apana, Samana, Udana, Vyana, Naga, Kurma, Krikara, Devadatta and Dhananjaya these ten Vayus (vital airs) move in all the Nadis. Prana moves in the nostrils, the throat, the navel, the two great toes and the lower and the upper parts of Kundalini. Vyana moves in the ear, the eye, the loins, the ankles, the nose, the throat and the buttocks. Apana moves in the anus, the genitals, the thighs, the knees, the stomach, the seeds, the lions, the calves, the navel and the seat of the anus of fire. Udana lives in all the joints and also in the hands and legs. Samana lives, permeating in all parts of the body. Along with the fire in the body, it causes the food and drink taken in, to spread in the body. It moves in the seventy-two thousand Nadis and pervades all over the body along with the fire. The fire Vayus beginning with Naga go towards the skin, the bones, etc. The Prana which is in the navel separates the food and drink which is there and brings about the Rasas (juices) and others. Placing the water above the fire and the food above (or in) the water, it goes to the Apana and along with it, fans up the fire in the centre of the body. The fire thus fanned up by the Apana gradually increases in brightness in the middle of the body. Then it causes through its flames the water which is brought in the bowels by the Prana to grow hot. The fire with the water causes the food and conditions, which are placed above, to be boiled to a proper degree. Then Prana separates these into sweat, urine, water, blood, semen, the faeces and the like. And along with the Samana, it takes the juice (or essence) to all the Nadis and moves in the body in the shape of breath. The Vayus excrete the urine, the faeces, etc., through the nine openings in the body which are connected with the outside air. The functions of Prana are inspiration, expiration and cough. Those of Apana are the excretion of the faeces and the urine. Those of Vyana are (such actions as) giving and taking. Those of Udana are keeping the body straight, etc. Those of Samana are nourishing the body. Those of Naga are vomiting, etc.; of Kurma, the movement of the eyelids; of Krikara, the causing of hunger, etc., of Devadatta, idleness, etc., and Dhananjaya phlegm.
Having thus acquired a thorough knowledge of the seat of the Nadis and of the Vayus with their functions, one should begin with the purification of the Nadis.
16. A person possessed of Yama and Niyama, avoiding all company, having finished his course of study, delighting in truth and virtue, having conquered (his) anger, being engaged in the service of his spiritual instructor and having been obedient to his parents and well instructed in all the religious practices and the knowledge of his order of life, should go to a sacred grove abounding in fruits, roots and water. There he should select a pleasant spot always resounding with the chanting of the Vedas, frequented by the knowers of Brahman that persevere in the duties of their orders of life and filled with fruits, roots, flowers and water. (Else) either in a temple or on the banks of a river or in a village or in a town, he should build a beautiful monastery. It should be neither too long nor too high, should have a small door, should be besmeared well with cow-dung and should have every sort of protection. There listening to the exposition of Vedanta, he should begin to practice Yoga. In the beginning having worshipped Vinayaka (Ganesha), he should salute his Ishta-Devata (tutelary deity) and sitting in any of the above-mentioned postures on a soft seat, facing either the east or the north and having conquered them, the learned man keeping his head and neck erect and fixing his gaze on the tip of his nose, should see the sphere of the moon between his eyebrows and drink the nectar (flowing there from through his eyes). Inhaling the air through Ida for the space of twelve matras, he should contemplate on the sphere of fire situated in the belly as surrounded with flames and having as its seed 'ra'; then he should exhale it through Pingala. Again inhaling it through Pingala and retaining it (within), he should exhale it through Ida. For the period of twenty-eight months, he should practice six times at every sitting through the three Sandhyas (morning, noon and evening) and during the intervals. By this, the Nadis becomes purified. Then the body becomes light and bright, the (gastric) fire is increased (within) and there is the manifestation of Nada (internal sound).

17. Pranayama is said to be the union of Prana and Apana. It is of three kinds - expiration, inspiration and cessation. They are associated with the letters of the (Sanskrit) alphabet (for the right performance of Pranayama). Therefore Pranava (OM) only is said to be Pranayama. Sitting in the Padma posture, the person should meditate that there is at the tip of his nose Gayatri, a girl of red complexion surrounded by the numberless rays of the image of the moon and mounted on a Hamsa (swan) and having a mace in her hand. She is the visible symbol of the letter 'A'. The letter 'U' has as its visible symbol Savitri, a young woman of white colour having a disk in her hand and riding on a Garuda (eagle). The letter 'M' has as its visible symbol Sarasvati, an aged woman of black colour riding on a bull, having a trident in her hand. He should meditate that the single letter - the supreme light - the Pranava (OM) - is the origin or source of these three letters 'A', 'U' and 'M'. Drawing up the air through Ida for the space of sixteen matras, he should meditate on the letter 'A' during that time; retaining the inspired air for the space of sixty-four matras, he should meditate on the letter 'U' during the time; he should then exhale the inspired air for the space of thirty-two matras, meditating on the letter 'M' during that time. He should practice this in the above order over and over again.
18. Then having become firm in the posture and preserved perfect self-control, the Yogin should, in order to clear away the impurities of the Susumna, sit in the Padmasana (Padma posture) and having inhaled the air through the left nostril, should retain it as long as he can and should exhale it through the right. Then drawing it again through the right and having retained it, he should exhale it through the left in the order that he should draw it through the same nostril by which he exhaled it before and retained it. In this context, occur (to memory) the following verses:
"In the beginning having inhaled the breath (Prana) through the left nostril, according to the rule, he should exhale it through the other; then having inhaled the air through the right nostril should retain it and exhale it through the other. To those who practice according to these rules through the right and left nostrils, the nadis become purified within three months.
19. He should practice cessation of breath at sunrise, in the midday, at sunset and at midnight slowly till eighty (times a day) for four weeks.
20. In the early stages, perspiration is produced; in the middle stage the tremor of the body and in the last stage levitation in the air. These (results) ensure out of the repression of the breath, while sitting in the Padma posture.
21. When perspiration arises with effort, he should rub his body well. By this, the body becomes firm and light.
22. In the early course of his practice, food with milk and ghee is excellent. One sticking to this rule becomes firm in his practice and gets no Tapa (or burning sensation in the body).
23. As lions, elephants and tigers are gradually tamed, so also the breath when rightly managed (comes under control); else it kills the practitioner.
24. He should (as far as is consistent with his health and safety) properly exhale it, properly inhale it or retain it properly. Thus (only) will he attain success.
25. By thus retaining the breath in an approved manner and by the purification of the Nadis, the brightening of the (gastric) fire, the hearing distinctly of (spiritual) sounds and (good) health result.
26-30. When the nervous centres have become purified through the regular practice of Pranayama, the air easily forces its way up through the mouth of the Susumna which is in the middle. By the contraction of the muscles of the neck and by the contraction of the one below (viz.,) Apana, the Prana (breath) goes into the Susumna which is in the middle from the west Nadi. Drawing up the Apana and forcing down the Prana from the throat, the Yogin free from old age becomes a youth of sixteen.
31. Seated in a pleasant posture and drawing up the air through the right nostril and retaining it inside from the top of the hair to the toe nails, he should exhale it through the same nostril. Through it, the brain becomes purified and the diseases in the air Nadis are destroyed. Drawing up the air through the nostrils

with noise (so as to fill the space) from the heart to the neck and having retained it (within) as long as possible, he should exhale it through the nose. Through this hunger, thirst, idleness and sleep do not arise. Taking in the air through the mouth (wide open) and having retained it as long as possible, he should expel it through the nose. Through this, (such diseases as) Gulma; Pleeha (both being splenetic diseases), bile and fever as also hunger, etc., are destroyed. Now we shall proceed to Kumbhaka (restraint of breath). It is of two kinds - Sahita and Kevala. That which is coupled with expiration and inspiration is called Sahita. That which is devoid of these is called Kevala (alone). Until you become perfect in Kevala, practice Sahita. To one who has mastered Kevala, there is nothing unattainable in the three worlds. By Kevala-restraint of breath, the knowledge of Kundalini arises. Then he becomes lean in body, serene in face and clear eyed, hears the (spiritual) sounds distinctly, becomes free from all diseases and conquers his (Bindu) seminal fluid, his gastric fire being increased. Centering one's mind on an inward object whilst his eyes are looking outside without shutting and opening of his eyelids, has been called Vaishnavi-mudra. This is kept hidden in all the Tantric works.

32. With his mind and breath absorbed in an internal object, the Yogin, though he does not really see the objects outside and under him, still (appears to) see them with eyes in which the pupils are motionless. This is called Khechari-mudra. It has as its sphere of extension one object and is very beneficial. (Then) the real seat of Vishnu, which is void and non-void, dawns on him.

33. With eyes half closed and with a firm mind, fixing his eyes on the tip of his nose and becoming absorbed in the sun and moon, he after remaining thus unshaken (becomes conscious of) the thing which is resplendent, which is the supreme truth and which is beyond. O Sandilya, know this to be Tat (That).

34. Merging the sound in the light and elevating the brows a little, this is of the way of (or is a part of) the former practice. This brings about the state of Unmani which causes the destruction of the mind.

35. Therefore he should practice the Khechari-mudra. Then he attains to the state of Unmani and falls into the Yoga sleep (trance). To one who obtains this Yoga sleep, time does not exist. Placing the mind in the midst of Sakti and Sakti in the midst of the mind and looking on the mind with the mind, O Sandilya be happy.

36. Place the Atman in the midst of Akasa and Akasa in the midst of Atman and having reduced everything to Akasa, do not think of anything else.

37. You should not (then) entertain thoughts, either external or internal. Abandoning all thoughts, become abstract thought itself.

38. As camphor in fire and salt in water become absorbed, so also the mind becomes absorbed in the Tattva (Truth).

39. What is termed Manas (mind) is the knowledge of everything that is known and its clear apprehension. When the knowledge and the object cognised are lost alike, there is no second path (or that is the only path).

40. By its giving up all cognition of objects, it (the mind) is absorbed and when the mind is absorbed, Kaivalya (isolation) alone remains.

41. For the destruction of the Chitta, there are two ways - Yoga and Jnana. O prince of sages, Yoga is the (forcible) repression of the modifications of the mind and Jnana is the thorough inquiry into them.

42-45. When the modifications of the mind are repressed, it (the mind) verily obtains peace. Just as the actions of the people cease with the stopping of the fluctuations of the sun (viz., with sunset), so when the fluctuations of the mind cease, this cycle of births and deaths comes to an end. (Then) the fluctuations of Prana are prevented, when one has no longing for this mundane existence or when he has gratified his desires therein - through the study of religious books, the company of good men, indifference (to enjoyments), practice and Yoga or long contemplation with intentness on any desired (higher) object or through practicing one truth firmly.

46. By the repression of the breath through inhalation, etc., by continual practice therein which does not

cause fatigue and by meditating in a secluded place, the fluctuations of the mind are arrested. Through the right realisation of the true nature of the sound which is at the extreme end of the pronunciation of the syllable OM (viz., Ardhamatra) and when Sushupti (dreamless sleeping state) is rightly cognised through consciousness, the fluctuations of Prana are repressed.
47. When the passage at the root of the palate which is like the bell, viz., Uvula, is closed by the tongue with effort and when the breath goes up through (the upper hole), then the fluctuations of Prana are stopped.
48-50. When the consciousness (Samvit) is merged in Prana and when through practice the Prana goes through the upper hole into the Dvadasanta (the twelfth centre) above the palate, then the fluctuations of Prana are stopped. When the eye of consciousness (viz., the spiritual or third eye) becomes calm and clear so as to be able to distinctly see in the transparent Akasa at a distance of twelve digits from the tip of his nose, then the fluctuations of Prana are stopped. When the thoughts arising in the mind are bound up in the calm contemplation of the world of Taraka (star or eye) between one's eyebrows and are (thus) destroyed, then the fluctuations cease.
51. When the knowledge which is of the form of the knowable, which is beneficent and which is untouched by any modifications arises in one and is known as OM only and no other, then the fluctuations of Prana cease.
52. By the contemplation for a long time of the Akasa which is in the heart and by the contemplation of the mind free from Vasanas, then the fluctuations of Prana cease.
53. By these methods and various others suggested by (one's) thought and by means of the contact of the many (spiritual) guides, the fluctuations cease.
54. Having by contraction opened the door of Kundalini, one should force open the door of Moksha. Closing with her mouth the door through which one ought to go, the Kundalini sleeps spiral in form and coiled up like a serpent. He who causes this Kundalini to move - he is an emancipated person. If this Kundalini were to sleep in the upper part of the neck of any Yogin, it goes towards his emancipation. (If it were to sleep) in the lower part (of the body), it is for the bondage of the ignorant. Leaving the two Nadis, Ida and the other (Paingala), it (Prana) should move in the Susumna. That is the supreme seat of Vishnu. One should practice control of breath with the concentration of the mind. The mind should not be allowed by a clever man to rest on any other thing.
55. One should not worship Vishnu during the day alone. One should not worship Vishnu during the night alone; but should always worship Him and should not worship Him merely during day and night.
56. The wisdom-producing opening (near Uvula) has five passages. O Sandilya, this is the Khechari-mudra; practice it.
57. With one who sits in the Khechari-mudra, the Vayu which was flowing before through the left and right Nadis now flows through the middle one (Susumna. There is no doubt about it.
58. You should swallow the air through the void (Susumna) between Ida and Pingala. In that place is Khechari-mudra situated and that is the seat of Truth.
59. Again that is Khechari-mudra which is situated in the Akasa-Chakra (in the head) in the Niralamba (supportless) seat between the sun and moon (viz., Ida and Pingala).
60-61. When the tongue has been lengthened to the length of a Kala (digit) by the incision (of the fraenum lingum) and by rubbing and milking it (viz., the tongue), fix the gaze between the two eyebrows and close the hole in the skull with the tongue reversed. This is Khechari-mudra. With the tongue and the Chitta (mind) both move in the Akasa (Khechari), then the person with his tongue raised up becomes immortal. Firmly pressing the Yoni (perineum) by the left heel, stretching out the right leg, grasping the feet with both hands and inhaling the air through the nostrils, practice Kantha-Bandha, retaining the air upwards. By that, all afflictions are destroyed; then poison is digested as if it were nectar. Asthma, splenetic disease, the turning up of the anus and the numbness of the skin are removed. This is the means

of conquering Prana and destroying death. Pressing the Yoni by the left heel, place the other foot over the left thigh: inhale the air, rest the chin on the chest, contract the Yoni and contemplate, (as far as possible), your Atman as situated within your mind. Thus is the direct perception (of truth) attained. Inhaling the Prana from outside and filling the stomach with it, centre the Prana with the mind in the middle of the navel at the tip of the nose and at the toes during the Sandhyas (sunset and sunrise) or at all times. (Thus) the Yogin is freed from all diseases and fatigue.
62. By centering his Prana at the tip of his nose, he obtains mastery over the element of air; by centering it at the middle of his navel, all diseases are destroyed; by centering it at the toes, his body becomes light. He who drinks the air (drawn) through the tongue destroys fatigue, thirst and diseases.
63. He who drinks the air with his mouth during the two Sandhyas and the last two hours of the night, within three months the auspicious Sarasvati (goddess of speech) is present in his Vak (speech) (viz., he becomes eloquent and learned in his speech).
64. In six months, he is free from all diseases. Drawing the air by the tongue, retain the air at the root of the tongue. The wise man thus drinking nectar enjoys all prosperity.
65. Fixing the Atman in the Atman itself in the middle of the eyebrows, (having inhaled) through Ida and breaking through that (centre) thirty times, even a sick man is freed from disease.
66. He who draws the air through the Nadis and retains it for twenty-four minutes in the navel and in the sides of the stomach becomes freed from disease.
67-69(a). He who for the space of a month during the three Sandhyas (sunset, sunrise and midnight or noon) draws the air through the tongue, pierces thirty times and retains his breath in the middle of his navel, becomes freed from all fevers and poisons. He who retains the Prana together with the mind at the tip of his nose even for the space of a Muhurta (forty-eight minutes), destroys all sins that were committed by him during one hundred births.
69(b). Through the Samyama of Tara (Om), he knows all things. By retaining the mind at the tip of his nose, he acquires a knowledge of Indra-world; below that, he acquires a knowledge of Agni (fire) world. Through the Samyama of Chitta in the eye, he gets a knowledge of all worlds; in the ear, a knowledge of Yama (the god of death) world); in the sides of the ear, a knowledge of Nrriti-world; in the back of it (the ear), a knowledge of Varuna-world; in the left ear, a knowledge of Vayu-world; in the throat, a knowledge of Soma (moon) world; in the left eye, a knowledge of Shiva-world; in the head, a knowledge of Atala world; in the feet, a knowledge of Vitala world; in the ankles, a knowledge of Nitala (rather Sutala) world; in the calves, a knowledge of Sutala (rather Talatala) world; in the knees, a knowledge of Mahatala world; in the thighs, a knowledge of Rasatala world; in the loins, a knowledge of Talatala (rather Patala) world; in the navel, a knowledge of Bhur (earth) world; in the stomach, a knowledge of Bhuvar world; in the heart, a knowledge of Suvar world; in the place above the heart, a knowledge of Mahar world; in the throat, a knowledge of Jana world; in the middle of the brows, a knowledge of Tapa world; in the head, a knowledge of Satya world. By conquering Dharma and Adharma, one knows the past and the future. By centering it on the sound of every creature, a knowledge of the cry (or language) of the animal is produced. By centering it on the Sanchita-Karma (past Karma yet to be enjoyed), a knowledge of one's previous births arises in him. By centering it on the mind of another, a knowledge of the mind (or thoughts) of others is induced. By centering it on the Kaya-Rupa (or form of the body), other forms are seen. By fixing it on the Bala (strength). The strength of persons like Hanuman is obtained. By fixing it on the sun, a knowledge of the worlds arises. By fixing it on the moon, a knowledge of the constellation is produced. By fixing it on the Dhruva (Polar star) a perception of its motion is induced. By fixing it on his own (Self), one acquires the knowledge of Purusha; on the navel, he attains a knowledge of the Kaya-Vyuha (mystical arrangement of all the particles of the body so as to enable a person to wear out his whole Karma in one life); on the well of the throat, freedom from hunger and thirst arises; on the Kurma Nadi (which is situated in the well of the throat), a firmness (of concentration) takes place. By

fixing it on the Tara (pupil of the eye), he obtains the sight of the Siddhas (spiritual personages). By conquering the Akasa in the body, he is able to soar in the Akasa; (in short) by centering the mind in any place, he conquers the Siddhis appertaining to that place. Then comes Pratyahara, which is of five kinds. It is the drawing away of the organs from attaching themselves to the objects of senses. Contemplating upon everything that one sees as Atman is Pratyahara. Renouncing the fruits of one's daily actions is Pratyahara. Turning away from all objects of sense is Pratyahara. Dharana in the eighteen important places (mentioned below) is Pratyahara, (viz.,) the feet, the toes, the ankles, the calves, the knees, the thighs, the anus, the penis, the navel, the heart, the well of the throat, the palate, the nose, the eyes, the middle of the brows, the forehead and the head in ascending and descending orders.
70. Then (comes) Dharana. It is of three kinds, (viz.,) fixing the mind in the Atman, bringing the external Akasa into the Akasa of the heart and contemplating the five Murtis (forms of Devatas) in the five elements - earth, Apas, fire, Vayu and Akasa.
71. Then comes Dhyana. It is of two kinds, Saguna (with Gunas or quality) and Nirguna (without quality). Saguna is the meditation of a Murti. Nirguna is on the reality of Self.
72. Samadhi is the union of the Jivatma (individual self) and the Paramatman (higher Self) without the threefold state (viz., the knower, the known and the knowledge). It is of the nature of extreme bliss and pure consciousness.

CHAPTER - II
Then the Brahma-Rishi Sandilya not obtaining the knowledge of Brahman in the four Vedas, approached the Lord Atharvan and asked him: "What is it? Teach me the science of Brahman by which I shall obtain that which is most excellent."
Atharvan replied: "O Sandilya, Brahman is Satya, Vijnana and Ananta in which all this (world) is interwoven, warp-wise and woof-wise, from which all originated and into which all are absorbed and which being known makes everything else known. It is without hands and feet, without eyes and ears, without tongue or without body and is unreachable and un-definable. From which, Vak (speech) and mind return, being unable to obtain (or reach) It. It is to be cognised by Jnana and Yoga. From which, Prajna of old sprang. That which is one and non-dual, that which pervades everything like Akasa, which is extremely subtle, without a blemish, actionless, Sat (be-ness) only, the essence, of the bliss of consciousness, beneficent, calm and immortal and which is beyond. That is Brahman. Thou art That. Know That by wisdom. He who is the one, the shining, the giver of the power of Atman, the omniscient, the Lord of all and the inner Soul of all beings, who lives in all beings, who is hidden in all beings and the source of all beings, who is reachable only through Yoga and who creates, supports and destroys everything - He is Atman. Know the several worlds in the Atman. Do not grieve, O knower of Atman, thou shalt reach the end of pains."
Thus ends the second chapter.

CHAPTER - III
Then Sandilya questioned Atharvan thus: "From the Brahman that is OM, imperishable, actionless, beneficial, Sat (be-ness) only and supreme, how dissolution this universe arise? How does it exist in It? And how is it absorbed in It? Please solve me this doubt."
Atharvan replied: "The Supreme Brahman, the Truth, is the imperishable and the actionless. Then from the formless Brahman, three forms (or aspects) arose, (viz.,) Nishkala (partless), Sakala (with parts) and Sakala-Nishkala (with and without parts). That which is Satya, Vijnana and Ananda; That which is actionless, without any impurity, omnipresent, extremely subtle, having faces in every direction, un-definable and immortal - that is His Nishkala aspect. Maheshvara (the great Lord) who is black and yellow rules with Avidya, Mula-Prakriti or Maya that is red, white and black and that is co-existent with

him. This is his Sakala-Nishkala aspect. Then the Lord desired (or willed) by his spiritual wisdom (thus): May I become many? May I bring forth? Then from this Person who was contemplating and whose desires are fulfilled, three letters sprang up. Three Vyahritis, the three-footed Gayatri, the three Vedas, the three Devas, the three Varnas (colours or castes) and the three fires sprang. That Supreme Lord who is endowed with all kinds of wealth, who is all pervading, who is situated in the hearts of all beings, who is the Lord of Maya and whose form is Maya; He is Brahma; He is Vishnu; He is Rudra; He is Indra; He is all the Devas; He is all the Bhutas (elements or beings); He only is before; He only is behind; He only is on our left; He only is on our right; He only is below; He only is above; He only is the all. That form of him as Dattatreya, who sports with his Sakti, who is kind to his devotees, who is brilliant as fire, resembling the petals or a red lotus and is of four hands, who is mild and shines sinlessly - this is His Sakala form."
Then Sandilya questioned Atharvan, "O Lord, that which is Sat only and the essence of the bliss of consciousness - why is He called Parabrahman?"
Atharvan replied: "Because He increases Brihati and causes to increase everything (Brimhayati); so he is called Parabrahman.

Why is He called Atman?
Since He obtains (Apnoti) everything, since He takes back everything and since He is everything, so he is called Atman.
Who is He called Maheshvara (the great Lord)?
Since by the sound of the words Mahat-Isha (the great Lord) and by His own power, the great Lord governs everything.
Why is He called Dattatreya?
Because the Lord being extremely pleased with Atri (Rishi) who was performing a most difficult penance and who had expressed his desire to see Him who is light itself, offered Himself (Datta) as their son and because the woman Anasuya was his mother and Atri was his father.
Therefore he who knows the (secret) meaning knows everything. He who always contemplates on the supreme that It is himself becomes a knower of Brahman. Here these Shlokas (stanzas) occur (to memory): 1-4: He who contemplates always the Lord of Lords and the ancient thus - as Dattatreya, the beneficent, the calm, of the colour of sapphire, one who delights in his own Maya and the Lord who has shaken off everything, as naked and as one whose whole body is besmeared with the holy ashes, who has matted hair, who is the Lord of all, who has four arms, who is bliss in appearance, whose eyes are like full-blown lotus, who is the store of Jnana and Yoga, who is the spiritual instructor of all the worlds and who is dear to all the Yogins and one who is merciful towards His devotees, who is the witness of all and who is worshipped by all the Siddhas is freed from all sins and will attain (the Spirit)."]

Further on Stanza One:

In this samsaara, all the praanis are natural to either enjoy or suffer of sukha duhkhas: Joys and sorrows, Profits and losses, Victories and defeats are in the hands of ‘karma phalita’ or the fruits of the past and present deeds of vitue or otherwise. Yet, you ought to perform your duty irrespective of the final result, lest you become the victim of sinfulness disregard of the fruit since dutifulness could never be a substitute to the end result.

[Explanation vide (1) Pashupata Brahmopanishad vide 8-14.1-2 (2) Nrisimhhottara taapuynupanishad Two (3) Sarva saaropanishad- Three (4) Shuka Rahasya Upanishad Twelve ((5) Jaabaala

darshanopanishad

(1) Pashupata Brahmopanishad

Sarveshaam tu manastena preritam niyamena tu

Vishaye gacchhati praanashcheshtate vaagvadatyapi

Chakshuh pashyati ruupaani shrotram sarvam shrunotyapi

Anyaaniswaani sarvaani tenaiva pretitaani tu/

Swam swam vishayamuddhishya pravartante nirantaram

Pravarthakatvam xchaapyasya maayayaa na swarupatah,

Shrotramaatmaani chaadyastam swayam pashupatih pumaan,

Anupravishya shrotrasya dadaati shrotrataam Shivah/

Manah swaatmani chaadyastam pravishya Parameshshvarah

Manastwam tasya swastastho dadaati niyamenatu
Sa eva viditaadanyastathaivaaviditaadipi

Anyashaamindriyaanaam tu kalpitaanaameeshvarah
tattaadrupamanyupraapya dadaati niyamena tu,
tataschachakshuscha vaakyaacha manaschaanyaani swaanicha,

na gacchhaanti swayamjjotihi swabhaave paramaatmani/

Shiva, who is the Lord of all beings (Pasupathi), is always witness for everything. The minds of all people are controlled as well as sent to different topics by Him only. The soul acts because of him. The words talk because of Him. The eyes see shapes because of Him. The ear hears everything because of Him. Even other organs only perform the actions allotted to them because of Him. This act of His is not due to the nature but by illusion. Whatever has been taught as 'What is heard?', to the beings, has been taught so by Shiva who is Pasupathi and He gives the nature of 'What is heard?'to them. He enters the minds of souls, sits there as its nature and gives it the position of the mind. He is different from all things that are known to us through organs. Of all that knowledge taught to the different organs, He is the one who is there taking suitable forms, and gives the being the relevant experience. Therefore eyes, speech and other organs do not go to His great self-shining form. That shine of the soul, which is not due to its action, is due to the soul itself and not the organs. Suppose we decide to do away with rules of logic, it can be told that he who understands Brahman himself becomes the great knower of Brahman.This type of outside knowledge should be attained by truth, penance and other rules of life dictated by celibacy and by the paths shown by Vedanta. People in whom there are no faults see realistic object of self shine in their own body. Others do not see it. By having a discipline in food habits, mental discipline develops. By mental discipline, one gets wisdom. Step by step. the problems in the mind are solved. By the knowledge of the form of Brahman when the world becomes that which should be enjoyed, he eats the form which is he himself. There is nothing else except oneself. The savant who knows Brahman, whenever he sees the world does not see it as something different from himself. [Rigveda]

(2) Nrisimhottara Tapanopanishad -Chapter Two

The four branches of Brahman, which is Shining well, is full of same essence of happiness, is never aging, is never dying, is full of nectar and which is providing protection, should be matched with the four letters (branches) of Om. The one who knows, that the Chaturathma Viswan (on the whole) and Vaiswanaran (partly) who are awake and have similarity to the four formed Aakara (letter Aa), are spread inside everything in the form of Sthoola (macro), Sookshma (micro), Bheeja (root) and Sakshi (witness) and are the first of everything, would realize all his wishes. He would be the first among every one. The Chaturathma Thaijasan (on the whole) and Hiranya Garbhan (partly) who exist in the state of dreams are similar to the four formed letter Uu. This Uu has the form of gross, micro, root and witness. Because of its greatness and because of its double relation, the one who knows this through gross, micro, root and witness aspects would increase the tide of knowledge. He would possess equanimity along with pleasure and pain.The Chaturathma Pragnan (on the whole) and Easwaran (partly), who are in the state of sleep, are similar to the four formed letter Ma. This letter Ma also has the forms of gross, micro, root and witness. The one who knows this in its aspect of its measurability and its capacity to hide it in itself by macro, micro, root and witness properties, would be able to measure the entire world by his wisdom and would be able to hide everything within himself.Like this we have to pray on the stages of wakefulness, sleep and dream by the Aa, Uu, and Ma letters of Om. The fourth letter is the one which has within itself the Easwara. It is that which can rule by itself, it is itself Easwara and it has a self glitter. This soul which is the fourth, exists as known and unknown among all beings. Its light is like the Kalagni Surya (sun who is like a fire causing death) at the time of the final deluge. It gives to all, itself as soul and would make everything in to itself. Like the Sun which swallows darkness, this soul which is the unified power, exists like fire which remains detached after burning the fuel, beyond word and mind and has a holy divine form and is the Thuriya. This is the Om. It is within everything which has a name and form, and is the knowledge and the knower. Because it exists as Thuriya and has a divine form and is within everything as knowledge and the knower and is detached and formless, there are no differences within it. And so the teaching regarding this is as follows Because it is without syllable, it is peace (Shiva), it is the place where universe meets the end, it is indescribable, it has a non dualistic form and is placed in the fourth position, and it is 'Om' itself. The soul, who understands this in this manner, would attain the soul himself.

This Thuriya using the Narsaimha Anushtup Mantra Raja. This would make the soul shine. He should deeply meditate on Brahman as something which would destroy everything, which cannot be conquered by any one, which is everywhere, which shines for ever, which is devoid of ignorance, which is able to cut off his own bondage, which is non dual, which is personification of happiness, which is the basis for everything, which exists for ever and which is one without ignorance, passion and base qualities.
[Atharva Veda]

(3) Sarva Saaropanishad

What is Bandha (bondage of the Soul)? What is Moksha (liberation)? What is Avidya (nescience)? What is Vidya (knowledge)? What are the states of Jagrat (waking), Svapna (dreaming) , Sushupti (Dreamless sleep), and the fourth, Turiya (Absolute)? What are the Annamaya, Pranamaya, Manomaya, Vijnanamaya and Anandamaya Koshas (vestures or sheaths of the soul)? What is the Karta (agent), what the Jiva (individual self), the Kshetrajna (knower of the body), the Sakshi (Witness), the Kutastha, the Antaryamin (Internal Ruler)? What is the Pratyagatman (Inner Self), what the Paramatman (Supreme Self), the Atman, and also Maya? -- the master of Self looks upon the body and such like things other than the Self as Itself: this egoism is the bondage of the soul. The cessation of that (egoism) is Moksha, liberation. That which causes that egoism is Avidya, nescience. That by which this egoism is completely turned back is Vidya, knowledge. When the self, by means of its four and ten organs of sense beginning with the mind

and benignly influenced by the sun and the rest which appear outside, perceives gross objects such as sound etc., then it is the Atman's Jagrat (wakeful) state. When, even in the absence of sound etc., (the self) not divested of desire for them, experiences, by means of the four organs, sound and the rest in the form of desires - then it is the Atman's state of Svapna (dream). When the four and ten organs cease from activity, and there is the absence of differentiated knowledge, then is the Atman's state of Sushupti (dreamless sleep).

2. When the essence of consciousness which manifests itself as the three states, is a witness of the states, (but is) itself devoid of states, positive or negative, and remains in the state of non-separation and oneness, then it is spoken of as the Turiya, the fourth. The aggregate of the six sheaths, which are the products of food, is called the Annamaya-kosha, alimentary sheath. When the fourteen kinds of Vayus beginning with the Prana, are in the alimentary sheath, then it is spoken of as the Pranamaya-kosha, vesture of the vital airs. When the Atman united with these two sheaths performs, by means of the four organs beginning with the mind, the functions of desire, etc., which have for their objects sound and the rest, then it (this state) is called the Manomaya-kosha, mental sheath. When the soul shines being united with these three sheaths, and cognisant of the differences and non-differences thereof then it is called the Vijnanamaya-kosha, sheath of intelligence. When these four sheaths remain in their own cause which is Knowledge (Brahman), in the same way as the latent Banyan tree remains in the Banyan seed, then it is spoken of as the Anandamaya-kosha, causal frame of the Soul. When it dwells in the body, as the seat of the idea of pleasure and pain, then it is the Karta, agent. The idea of pleasure is that which pertains to wished-for objects, and the idea of pain is that which pertains to undesirable objects. Sound, touch, sight, taste, and smell are the causes of pleasure and pain. When the soul, conforming itself to good and bad actions, has made a link of the present body (with its past body), and is seen to be effecting a union, a connection as it were, with the body not yet received, then it is called the Jiva, individual soul, on account of its being limited by Upadhis. The five groups are those beginning with the mind, those beginning with the Prana, those beginning with the Sattva, those beginning with the will, and those beginning with merit. The ego possessing the attributes of these five groups, does not die out without the knowledge of the ever-attained Self. That which, owing to its proximity to the Self, appears as imperishable and is attributed to Atman, is called the Linga-sharira (subtle body), and the "heart's knot". The Consciousness which manifests itself therein is called the Kshetrajna, Knower of the Kshetra (body).

3. He who is the cogniser of the manifestation and disappearance of the knower, knowledge, and the knowable, but is himself devoid of such manifestation and disappearance, and is self-luminous, is called the Sakshi, Witness. When being perceived in an undifferentiated manner in the intelligence of all beings, from Brahma (the Creator) down to an ant, it resides in the intelligence of all beings, then it is called the Kutastha. When, standing as the means of realising the real nature of the Kutastha and others, which are differentiations by virtue of possessing limiting adjuncts, the Atman manifests itself as inter-woven in all bodies, like the thread through a string of jewels, then it is called the Antaryamin, Internal Ruler. When the Atman shines forth - absolutely free from all limiting adjuncts, brilliant, as a homogeneous mass of consciousness in its nature of pure Intelligence, independent - then, it is spoken of as the Entity of "Thou" (Tvam), and as the Pratyagatman, Inner-Self. (That which is) Satya (the Reality), Jnana (Knowledge), Ananta (the Infinite), Ananda (Bliss), is Brahman. The Reality is the indestructible; That which, when name, space, time, substance, and causation are destroyed, dies not, is the indestructible; and that is called Satya, the Reality. And Jnana - that essence of Intelligence which has no beginning and no end, spoken of as Jnana.

4. And Ananta, the Infinite, (remaining in the same manner) as (does) clay in modifications of clay, as gold in modifications of gold, as thread in fabrics of thread, the antecedent, all-pervading Consciousness, that is in all phenomena of creation beginning with the Un-manifested, is called the Infinite. And Ananda, Bliss - the essence of the consciousness of happiness, the ocean of measureless bliss, and the state of

undifferentiated happiness is called Bliss. That, of which the above fourfold nature is an indication, and which is permanent in all space, time, substance, and causation, is called the Entity of "That" (Tat) Paramatman, Supreme Self, and Para-Brahman, or the Highest Brahman. Distinguished from the Entity of "Thou" (when it appears to be) possessed of attributes, as well as from the Entity of "That" (when it appears to be) possessed of attributes, that which is all-pervading like the sky, subtle, whole by itself, pure Existence, the Entity of "Art" (Asi). Self-luminous, is spoken of as the Atman; the Entity of "not-That", also is spoken of as Atman. That which is beginningless, fruitful, open to both proof and disproof, neither real nor unreal, nor real-unreal - non-existent, when, because of the immutability of its own substratum, the cause of change is ascertained; -- existent when it is not so ascertained - (thus that) which is un-definable, is called Maya.
5. I am neither the body nor the ten senses, Buddhi, Mind, Ego. Without Prana and mind, pure, I am always the witness, pure consciousness, surely. I am neither the doer nor the enjoyer, only a witness to Prakriti. By my presence body etc., function as alive, still, eternal, ever joy, pure. I am Brahman to be known from all Vedanta, yet unknowable like sky and air. I am neither form nor action, only Brahman.
6. I am not body; birth, death do not come to me. I am not Prana - have no hunger and thirst; I am not mind - have no grief or delusion. I am not the doer - have no bondage or release.[Krishna Yajurveda]

4.

Shukarahasya Upanishad

1-19. Now we expound the Rahasya Upanishad: the divine sages, worshipping Brahma, asked: Lord, tell us the Rahasya Upanishad. He said, 'In the past Vyasa, the treasure of all Vedas and penance asked Shiva: O Lord of great wisdom, who has vowed firmly to break the bondage (of life). The time has come to give initiation to my son Suka into the sacrament of Veda'. Shiva said, 'When the sole Brahman is imparted by me, your son will depart by himself having got detachment'.
Vyasa said: Be it as it may; in the Upanayana, when Brahman is imparted, may my son become omniscient very quickly and get the four kinds of Moksha.
Then Shiva, hearing this sat in a divine seat to give instruction. Suka, the fortunate, came there with devotion and getting the Pranava, spoke again to Shiva.
Suka aid, 'First among gods, all-knowing, be pleased. The supreme Brahman, inherent in Om, has been imparted; the special sense 'That Thou Art' etc., with the six limbs, I desire to hear'.
Shiva said, 'Well said, O treasure of knowledge, you have asked for the desirable, the mystery of the Vedic texts, named Rahasyopanishad with the six parts, knowing which one shall be directly released. The texts without the six parts one should not teach. Just as Upanishads are the crown of the Vedas, so is the Rahasya of Upanishads. For the wise man who meditates upon Brahman, holy spots, Vedic rites and mantras are useless. One wins a hundred years of life, meditating the sense of major texts. The same is won, uttering this once.
20. Om, for this mantra, Hamsa is the Rishi, un-manifest Gayatri is the metre, deity is Paramahamsa, Hamsa is the seed, Sama-Veda is the power. 'I am That' is the pin. Its application is in the context of uttering the major text to secure the grace of the Paramahamsa. 'Truth, knowledge, infinity is Brahman. Bow to the thumbs, 'Eternal joy is Brahman' - Svaha to the index fingers. 'Brahman is eternal joy, mostly' - Vasat to the middle fingers. 'That which is plenitude' - Hum to the ring fingers. 'The lord of plenitude' - Vasat to the little fingers. 'One and non-dual is Brahman. Phat' to the inside and outside of the palms. 'Truth, knowledge, infinity is Brahman' - Phat to the inside and outside of the palm. 'Truth, knowledge, infinity is Brahman - bow to the heart'.
'Eternal bliss is Brahman' - Svaha to the head - Vasat to the braid of hair. 'That which is plenitude' - Hum to armour - Vausat to the three eyes. 'One and non-dual Brahman' - Phat to the missile. The earth, old

region, heaven, Om, this is the link of space.
21-22. Meditation: I bow to the noble teacher, beyond becoming and the three Gunas, one, eternal, holy, witness of all knowledge, giver of bliss, beyond the world, sky-like, purpose of major texts.
The four major passages:
(1) Consciousness is Brahman
(2) I am Brahman
(3) That Thou Art and
(4) This self is Brahman.
Those who recite the statement of identity become liberated in Sayujya (identity).
23-24. Of the great incantation 'Tat', the seer is Hamsa, un-manifest Gayatri is the metre. Paramahamsa the deity; Hamsa the seed; Sama-Veda, power; So'ham is the pin; application is the meditation for my liberation. Bow to the thumbs, to that aspirant Svaha to Isana, the index fingers, Vasat to Aghora the middle fingers, to Sadyojata, the ring fingers, hum; to Vamadeva, the little fingers Vausat; to that spirit, Isana, Aghora etc. Phat.
Meditation: Meditate on that shining light as knowledge and its objects and what is beyond them both, taintless, awake, free and imperishable.
25-26. Of the chant of 'Tvam' Vishnu is the seer, Gayatri is the metre, supreme self the deity, 'aim' the seed, 'klim' the power, 'sauh' the pin, application is to the repetition for my liberation.
Bow to Vasudeva, to the thumbs: Svaha to Samkarsana, the index-fingers; Vasat to Pradyumna, the middle fingers; Hum to Aniruddha, the ring fingers; Vausat to Vasudeva, the little finger; Phat to Vasudeva and others.
Meditation: I adore the word 'Thou' the Jiva state, in all living things, everywhere, impartite form, controller of mind and egoism.
27. For 'Asi', the seer is Manah, metre Gayatri, deity Ardhanarishvara, seed is Avyaktadi, power is Nrisimha, pin is supreme Self. Application is repetition for identification of Jiva and Brahman. I bow to the thumbs, the dyad of Earth; Svaha to the index finger, the dyad of water. Vasat to the middle fingers, the dyad of fire; Hum to the ring fingers, the dyad of Air; Vausat for the little fingers, the dyad of Ether; Phat for the front and back of the hand, the dyad of Earth etc. So too the consecration of the heart. Bhuh, Bhuvah, Svah, Om. Thus the directions are enclosed.
28-29. Meditation: 'Meditate ever on Asi, thou art. Aiming at the merger of Jiva in that, as long as the mind dwells on the purport'. Thus have been stated the six limbs of the major texts.
30-38. Now according to the classification of the mystic teachings are set forth the verses on the purport. Prajnana is that whereby one sees, hears, smells and makes clear all objects here, pleasant and unpleasant, by which one knows. In the four-faced Brahman, Indra and Devas, men, horses, cows, etc., spirit is one Brahman - so, in me too Prajnana is Brahman. In this body being remains witness to the intellect and is called I. The Being full in itself is described as Brahman, referred to with Asmi. So, I am Brahman. The being, one without a second, without name and form before creation and even now is called That. The being called Thou here beyond the senses understood as one. Let this unity be experienced. The inner self, from ego to the body, is called this (ayam) because it is self-luminous and realizes intimately. The truth of the universe is stated of all that is seen by the word Brahman.
39. I was in the state of dream of 'I' and "Mine' because of the absence of the vision of the spirit. But I was awakened when the sun of my own nature arose by means of the major texts spoken clearly by the perception.
40-42. Senses has two ways: expressed and implied. In 'Tattvam Asi' the expressed meaning is the senses etc., which are elemental and the implied is, 'He' in 'you' (Tvam), in the word Tat the expressed sense is lordship etc., the implied is the supreme being which is Sat, Chit and Ananda. 'Asi' identifies these two. Tvam and Tad mean effect and cause respectively when this is the adjunct; otherwise both are the same

Sat, Chit and Ananda - separating the space and time, the identity is got, just as in the world, in the expression, 'This is that Devadatta'.The Jiva is having the effect-adjunct, Isa has cause-adjunct - when both are removed, only the full knowledge remains.
43-45. First hearing from the Guru, then thought about it and meditation - this is the cause of full knowledge. Other knowledge will surely perish, while the knowledge of Brahman leads to Brahman. The Guru should instruct the words of the Upanishad with the limbs, not merely the words - These are Brahma's words.
46-53. Ishvara said, 'O Suka, thus being instructed by me as requested by Vyasa, you will become Jivanmukta'. The Svara which is uttered at the start of Veda is Parameshvara. Suka being thus instructed by Shiva became one with the universe; rose, bowed to Shiva and giving up all possessions, went away as if swimming in the ocean of the supreme spirit.
Vyasa, seeing him go away as a recluse, went after him calling, affected by separation. All the world echoed him. Hearing this Vyasa was overjoyed along with his son.
He who learns this through the Guru's grace will become released from all sin and enjoy Moksha.
Thus the Upanishad of Krishna Yajurveda.

5.

Jaabaala Darshanopanishad

Section III: Attainment of Emancipation and Ultimate Bliss:

*Asad vaa idam agra aaseet./ Ajaatan Abhutam Apratishthitam Ashabdam Asparsham Arupam Arasam Agandham Avyayam Amahaantam Abrahantam Ajam Aatmaanam matvaa dheero na shochati/ Apraanam Amukham Ashrotram Avaag Amano tejaskam Achakshukam Anaama gotram Asheeraskam Apaani - paadam Asnigdham Alohitam Apameyam Ahrashvam Adeergham Asthulam Anaanvalampam Apaaram Anirdeshyam Anapaavratam Apratarkyam Aprakaashyam Asamvratam Anantaram Abaahyam na tad ashnaati kinchana natadashnaati kashchanaitad vai satyena daanena tapasaanaashakena brahmacharyena nirvedanenaanaashakena shadangaanaiva saadhyayet, etat trayam vikasheta damam daanam dayaamiti, na tasya praana utkraamanti atraiva samavaleeyante, brahmaiva san brahmaapyeti ya evam vedaa/*At the very beginning, nothing existed excepting Parabrahma who was aware all by himself as never born, never caused, never realised except Himself. He was totally unaware of sound-touch-form-taste-smell and as an entity He was imperishable, exceptional and extraordinary, with neither beginning not end. He is ‘existently non-existent’, lifeless yet ever lively, phenomenal-less yet phenomenal,with none of the popularly known Panchendriyas of vaak-chakshu-shrotra-twak- aaghraana faculties. He is immesurable being neither short nor long, not manifested. Yet accomplishable by six means only: Truthfulness, Charity, Austerity, Fasting, Physical / Mental Chastity and Total Renunciation. The emphasis is on *Damam Daanam Daya* or self control-charity-compassion. Indeed at the termination of one’s Jeevana Yatra, one’s Praana merges only with Paramatma, before the Time Cycle gets reactivised again and again till such Unique Merger with THAT!’

Ref. The course and attainment of Liberation

Brihadaranyaka Upanishad is quoted: III.viii.8) *Saa hovaacchai tad vai tadaksharam Gargi Brahmanaa abhivadanti, asthulam, ananyu, ahraswam, adeergham, alohitam, asneham, acchhayam, atmaah, avaayav, anaakaasham, asangam, arasam,agandham,achakshusham, ashrotram avaak, amanah, atejaskam, apraanam, amukham, amaatram, anantaram abaahyam; na tad ashnaati kim chaana, na tad ashnaati kashchana/* (Maharshi Yagnyavalkya replied Gaargi Devi that what ‘Brahma Vettaas’ or the

Knowers of Brahman sought to explain that the latter was 'Akshara' or Undecaying or Imperishable and that would indeed be the negation of the following features: that is Brahman is neither gross not minute, neither short nor long, neither like glowing red like Agni nor adhesive or oily like water, neither shadowy nor dark, neither Air nor Space, unattached or uncommitted, neither savoury nor odorous, with neither eyes nor ears, without voice nor mind, without radiance nor brightness, without Praana/ vital Force, mouth or measure, without interior or exterior, is neither edible nor can eat and so on. Thus it is totally devoid of substance, attributes, features and qualities!) III. viii.9) *Etasya vaa aksharasya prashaasane Gargi Surya chandra -masou vidhrutou tishthatah, etasya vaa aksharasya prashaasane Gargi nimeshaa muhurtaa ahoraatraa -nyardhamaasaa maasaa ritavah samvatsaraa iti vidhrytaastishthanti; etasya vaa aksharasya prashaa -sane Gaargi nimeshaa muhurtaa ahoraatraanyadha maasaa maasaa ritavah samvatsaraa iti vidhrutaa -stishthanti; etasya vaa aksharasya prashasane Gargi praahchyonyaa nadyah syadante shvetebhyah parvatebhyah, praticyonyaah yam yan cha dishamanu; etasya vaa aksharasya prashaasani Gargi dadaato manushyaah prashamsanti, yajamaanam Devaah darvim pitaronvaayattaah/* (Vedas having discarded all kinds of substances, affairs and aspects of the Absolute and Indisputable Power named as Brahman, its Existence is adduced by inferential evidences which are felt, recognised and directed. It is therefore ascertained by proofs such as Sun, Moon, Earth, Air, Fire , Sky and so on. It is under the definitive canons and tenets of that Supreme Power, Sun and Moon are held in their positions, heaven and earth are maintained; 'kaala maana' or the Time Cycle of moments, muhurtas of 48 minutes each, days and nights, fortnights, months, seasons and years are well-regulated; rivers normally flow eastward from white mountauins, others flow westward without changing the direction and respective courses; human beings praise the agents of that Great Immutable called Devas or Gods-each of them performing their respective duties without fail notwithstanding the passage of Time as per their own schedules of duty chart; Gods and Manes or Pitru Devas depend on the Sacrifices besides the Practice of Dharma and Nyaya or Virtue and Natural Justice as applicable to Societies and so on. Indeed the Supreme Power thus asserts itself its Authority irrespective of the passage of Time. It is inferred that natural justice prevails and pronounced deviations are sought to be corrected by the 'Unseen Hand' from time to time!) III.viii.10) *Yo vaa etadaksharam Gargya aviditvaasmin loke juhoti, yajate, tapas tapyate, bahini varsha sahasraani antavad evaasya tadbhavati; yo vaa etad aksharam, Gargi, aviditwaasmaa lokaat praiti, saa kripaaah; atha ya etad aksharam, Gargi, viditasmaa lokaat praiti, sa Braahmanaah/* (Maharshi Yagnyavalkya further explained to Gargi, that this AbsolutePower is never visioned but indeed is the evidence and the faculty of vision itself! It is never heard but hears everything being the personification of hearing itself; it is never known for thinking but indeed is the Thinker and the manifestation of thought itself; It is not known but is indeed the Knower being Knowledge and Intellect itself; Gargi! This Super Power is like the unmanifested ether and is all pervading and the Ultimate Unknown!) III.viii.11) *Tad vaa etad aksharam, Gargi, adrushtam drushtar, ashrutam shrotur, amantam mantar, avigjnaatam vigjnaatur; naanyadatosti drashtu, naanyadatosti shrotru, naanyadastoti mantru, nanyadatosti vigjnaatru; etasminnu khalvakshare Gargya aakaashotascha protashcheti/* (Gargi! This Absolute Power is never seen by anyone as it is not a sense object and as such it is its own evidence since it is the ability of vision by itself; similarly It is never heard, as it is not an object of hearing but is the singular Hearer and the capacity of hearing by itself; It is never the Thought as is not the object of thinking, but is the Unique Thinker and the personification of Thought and Intellect by itself! Gargi! It is by this Absolute Power that the unmanifested Ether is permeated all over. Brahman or that Supreme Energy is indeed the direct and instantaneous Self within all the species and is beyond and afar the several attributes of hunger, thirst, desire, lust, anguish, envy etc. That Reality is the Ultimate Goal and the Truth of Truth and the Unique!) III.viii.12) *Sa hovaacha Brahmanaana Bhagavantasta Deva bahumanyedhwam yadasmaan -namaskaarena muchyedhwam; na vai jaatu ushmaakamimam kashchid Brahmodyamjeteti; tatoha vaachaknavy upararaaraama, ityashtamam Brahmanam/* (Having been since convinced fully by the

capability of Maharshi Yagnyavalkya to explain what Brahman was all about, Gargi addressed the congregation of Brahmanas who allowed her to ask two questions viz. whether Brahman had no characteristics and adjuncts and if so what Brahman actually was considered to be inferred on the authority of the Scriptures. She conceded that on the basis of a methodical analysis of '*neti, neti' or 'not this and not this',* the Individual Self having discarded the adjuncts of body, organs and senses, the Maharshi rightly deduced that the transmigrating Soul was the Supreme Self as Brahman Himself; in other words, the same Individual Self minus the features but overcoming ignorance and desire and work is called the Supreme Itself as verified by the 'Anirvachaniya Vedas' or the the Untold Scriptures. Gargi thus got convinced of the inherent and unique Truth that the Self was the Supreme!)]

STANZA TWO

Yamagnushnavannityabodhaswarupam
manaschakshuraadeenyabodhaatmakaani/
Pravartanta aashriyatva nishkampamekam
sanityopalabhthiswarupohamaatmaa/

As one tends to state that one's manas-vision-hearing-feeling and the pravrittis be of the adhishtha siddhi then one's jigjnaasa be distinguished. One might assure the self that be of the nature of self consciousness being non dual as the dependent as say, the heat and fire being of the mutuality say as a flower and fragrance. One's body parts as of Pancha Tanmaatras: The Five tanmatras are Sound (Shabda), Touch (Sparsha), Vision (Roopa), Taste (Rasa), Smell (Gandha). These tanmatras are related to each sense organ little realising that these five basic elements include akasha with qualities of the ether element include- light, subtle, and immeasurable and are related to actions such as expansion, vibration, non-resistance. The ear is the sensory organ related to ether element. The tanmatra of the ether element is Sound or Shabda-Vayu / Air element is related to movement or a sense of constant motion. The qualities of air element include sensitivity, motion, cool and subtle presence. Skin is the sensory organ related to air element. The tanmatra of the air element is Touch or Sparsha ; agni or the air element performs movements and whenever there is movement, it causes friction and this leads to the formation of fire. The qualities of fire element are related to various functions such as penetration, digestion of food, conversion of thoughts, intellect and perception of light. The tanmatra of the fire element is Vision or Rupa.Water (Jala) – The water element qualities include liquidity or fluidity. Water imparts the vital quality of binding – e.g. when added water and soil, when only possible to mould earthen mud into a shape as pots or so, being an.important element for constructive nature and exhibits qualities such as adhesion, cooling, binding and liquidity. The tanmatra of the water element is Taste or Rasa. Prithvi - The Earth element is solid, gross, hard and dense providing form, shape, structure and strength- like of teeth, nails, bones and muscles. Nose is the sense organ related to the earth element. The tanmatra of the Earth element is Smell or Gandha.
Be that as that may,'Pra' means 'variagated' and 'Vritti' stands for 'chitta vritti' the mentality as thoughts do constantly changing. In Pravritti Maarga one would constantly experience sufferings, misunderstandings, disappointments or passing times of happiness and contentment but rarely the feelings of equipoise..To be on the path of 'Nivritti' means a life of peace and quiet- both outwardly and inwardly. One's 'antahkarana' or the psyche invariably full of desires be rid of 'Nivritti maarga' by jnaana or knowledge. Vedic dharma is twofold, characterized by Pravritti (karmik and societal action) and Nivritti (inward contemplation). There be one impulse in one's minds prompting to 'do' and another impulse not to. There is one set of ideas in the mind always struggling to get outside through the channels

of the senses, and behind that, although it may be thin and weak, there is an infinitely small voice which suggests there against. Hence the celestial words of the phenomena of Pravritti and Nivritti, stimulating forward and another circling inward. Thus Pravritti is the act of enjoying material and sensual pleasures as is a natural instinct in all human beings. It means to live amidst worldly duties and interests with the senses and actions directed primarily towards the external world. The happiness derived out of it is defined as 'Preyas' the path of pleasure resulting from sociatal urges on the Path of Pleasure. Nivritti, on the other hand, is the act of abstaining from material and sensual enjoyment. It calls for a sacrifice on the part of the individual to give up all worldly pleasures. It is the path of 'turning back' of the path of turning within towards spiritual contemplation, and placing the Almightyat the centre of one's existence even after fulfilling family and professional duties.According to Vedic concept both pravritti-marga, and nivritti-marga have the basis of spiritual or religious life. In animal life there is only pravritti-marga. Pravritti-marga means sense enjoyment, and nivritti-marga means spiritual advancement. In the life of animals and demons, there is no conception of nivritti-marga, nor is there any actual conception of pravritti-marga. Pravritti-marga maintains that even though one has the propensity for sense gratification, one could gratify the senses according to the directions of the Vedic injunctions. Pravritthi and Nivritti ways of Jeevaas. Those born with the Asura gunas are totally unaware of neither of the routes. They are totally bereft of truthfulness and internal cleanliness. Pravritthi is to get lost in the natural manner of worldy wise life.Nivritthi is to cogitate about the purpose of life and introspect about what happens after death. The latter category realise the impermanence of life and the illusion of Prakriti which results in the creation of Beings by the interaction of male and female species. The pravrittis jump along the natural flow of living by evading the shocks and enjoying the temporary reliefs of the speedy waves of the flow. Most of the 'pravrittis' do either negate or at any rate assume neutrality by resorting to questionable actions as they strongly believe that there is no proof or witness. They tend to ignore the witness of their own conscience named Anraratma! From such a standpoint, the jeevas with narrow - mindedness fearlessly take to cruel deeds of various degrees and proportions. The Self Approval of their acts are smeared of show, ego, arrogance and for short time praises and support by the encouragement of similar beings in the society. Until their death, such sinners carry on their lives with disapproved bodily pleasures as targetted by kaama-krodha-lobha-mada- moha-matsaras as their motto. They realise that richness earned by whatever unjust means is the corner stone of material fulfillment. Once material prosperity is earned that would have further urges as endless hallucinations. Their psyche gets transfomed to subjectinity that ' I am the Lord, the bhogi, the siddha, the strong man and the happy go lucky being. Often times the self ego coud take to the feeling of born richness affording yagjna-daana dharma deeds for public show of exhibitions to attract false prestige and misplaced complex of superio -rity. The Self egotism is like a deep and irrecovable ditch which ultimately submerges into hollow depths of mud and madness. Such 'pranis' are most certainly reborn either as persons of evil or as of species other than of humanity as per the balance of plus-minus karma of sanchita- praarabdha-kriyaamaana- aagaami types or of the carry forward-present- and as predicted. The Three factors of Kaama- Krodha-Lobhas are stated as 'Atma Vinaasha Kaarakaas' or the three human instincts and are the highway gates to hell. Hence persons of consciousness and maturity of thought- cum- action need to be truly beware of these traits. Any human being once sensitive and alert to these bye lane gates of' karya siddhi' could open up the acutely narrow gates of Eternal Truth.

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[Explanation vide (1) Adhyatma Upanishad -Shukla Yajurveda (2) Taittireeyopanishad; 1.3-12-13 and 2.1-6 (3) Tejobindupanishad chapters 3 and 4 (4) Shvetaashvatara upa. IV.viii.x-xxii (5) Mundakopsanishad 2-8 (6) Brihadaranyaka upa. 3.7-23 (7) Narada Pativraajaka upa 6. (8) Paingalopa - Pancheekarana (9) Pancha Dashi 3-40

(1)

In the cave of the body is eternally set the one unborn.The earth is His body. (Though) moving within theearth, the earth knows Him not.The water is His body. (Though) moving within the water, the water knows Him not.The fire is His body. (Though) moving within the fire, the fire knows Him not.The air is His body. (Though) moving within the air, the air knows Him not.The ether is His body. (Though) moving within the ether, the ether knows Him not.The mind is His body. (Though) moving within the mind, the mind knows Him not. The intellect is His body. (Though) moving within the intellect, the intellect knows Him not.The ego is His body. (Though) moving within the ego, the ego knows Him not. The mind-stuff is His body. (Though) moving within the mind-stuff, the mind-stuff knows Him not. The un-manifest is His body. (Though) moving within the un-manifest, the un-manifest knows Him not. The imperishable is His body. (Though) moving within the imperishable, the imperishable knows Him not.The Death is His body. (Though) moving within Death, Death knows Him not. He, then, is the inner-self of all beings, sinless, heaven-born, luminous, the sole Narayana.
1. Superimposition is the thought, 'I' am and mine are the body, the senses, etc., which are all other than the Self. Through devotion to Brahman, the wise man should repudiate it.
2. Knowing oneself to be the subject, the witness of intellect and its operations, reject the idea of the Self being other than the subject, identifying the 'I' with that (the subject).
3. Rejecting conformity with the world, the body, and the Shastras, remove superimposition on the Self.
4. The mind of the Yogin perishes as he stays without intermission in the Self alone, knowing, through reasoning, Shruti, and experience, that one is the Self of all beings.

5. Without granting for a moment even a toe-hold for sleep, gossip, verbal exchanges, etc., and self-forgetfulness, meditate on the Self in the self.
6. Casting the body far aside, the offspring of parental exudation, as its status is no better than that of an outcast, and becoming Brahman, seek fulfillment.
7. Dissolve the self in the supreme Self as the pot-space is dissolved in infinite space; then, as the Infinite be silent for ever, O sage!
8. Having become the self-luminous Substratum, as Being, reject both the macrocosm and the microcosm which are but abodes of impurities.
9. Locating the body-bound I-sense in the ever-blissful spiritual Self, renounce the subtle body; eternally be the Absolute.
10. Knowing 'I am that Brahman' in which this world appearance (exists) like a city reflected in a mirror, find fulfillment, O sinless one!
11. Liberated from the grip of egoism, like the moon (after the eclipse), full, ever blissful, self-luminous, one attains one's essence.
12. The destruction of actions leads to that of thought; thence results the dwindling of innate impulses (to act). The obliteration of innate impulses is liberation; it is held to be freedom in life.
13. At all places and by all means, perceiving everything as Spirit, one achieves the dissolution of innate impulses as it strengthens the attitude of universal good will.
14. Never should one be heedless in devotion to Brahman; 'heedlessness is death' so aver the philosophers of Brahman in regard to (this) science.
15. Just as a pulled-up water-reed stays not still, even for a moment, so does Maya (ceaselessly) envelop even a wise man if he averts his face (from the Truth).
16. Whosoever wins absoluteness while alive continues to be absolute even after death. Rooted in concentration, O sinless one, remain steadfast.
17. With the vision of the non-dual Self through unwavering concentration comes the dissolution without residue of the knots of ignorance in the heart.
18. Strengthening the sense of Self vis-a-vis this vision, and rejecting it vis-a-vis the ego, etc., remain indifferent to them all, as to objects like pots and clothes.
19. All things from Brahma down to clumps of grass are nothing but unreal adjuncts. Distinct from the, see one's Self existing as the immutable plenum.
20. One's Self is Brahma, Vishnu, Indra and Shiva; this entire world is one's Self; other than this Self, there is nothing.
21. After repudiating all objective appearances superimposed on one's Self, one remains alone as the supreme Brahman, full, non-dual, stirless.
22. The world is a postulation, as good as non-existent, in the one Reality that is immutable, formless, unqualified; whence is difference?
23. (In the one Reality) devoid of distinctions like the percipient, perception, and the perceived, and of all sufferings, in the absolutely full, spiritual, Self, like unto the ocean at the time of cosmic dissolution, (whence is difference)?
24. Darkness implicit in It as in light is the cause of delusion. Whence is difference in the supreme non-dual and unqualified Reality.
25. In this uniform and supreme Reality, how can the agent of differences dwell? In deep sleep that is nothing but bliss who has perceived difference?
26. This perception of difference is rooted in the mind (of the percipient); there is none of it in the absence of the mind. Therefore, concentrate the mind on the supreme Self as the subject.
27. Upon realizing the Self that is impartite bliss as one's own essence (there follows) the savouring of the timeless bliss that is the Self, both externally and internally.

28. Of detachment the fruit is knowledge: of knowledge the fruit is withdrawal. Experience of Self as bliss leads to peace; again, peace is the fruit of withdrawal.
29. Without the consequent states, the precedent ones are fruitless, indeed. Cessation is supreme satisfaction; matchless bliss is spontaneous.
30. The expressed sense of the word tat (God) has Maya for His adjunct; He is the world-cause. He is characterised by omniscience, etc.; is tinged by transcendence, and is essentially Truth and so forth.
31. The expressed sense of the word 'Tvam' shines forth as the content of the idea and expression 'I'; it is awareness blended with the mind (the inner organ of perception).
32. Only through the exclusion of Maya and avidya, the adjuncts of God and Jiva is the supreme Spirit, the impartite Being, Consciousness and Bliss, indicated.
33. 'To listen', thus is to pursue by means of sentences their import. On the other hand, 'thinking' consists in perceiving its consistency with reason.
34. 'Meditation' is indeed the exclusive attention of the mind fixed on (the import) rendered indubitable through listening and thinking.
35. 'Concentration' is said to be the mind which, outgrowing the dualism between the meditator and meditation, gradually dwells exclusively on the object (of meditation) and is like a flame in a windless spot.
36. Mind's modifications in regard to the Self are un-cognized in that state; they are (only) inferred as past, after quitting the state of Samadhi.
37. Crores of karmans, accumulated in this beginningless transmigratory life, are dissolved by means of concentration: (then) pure virtue begins to flourish.
38. The best knowers of Yoga call this concentration the cloud of virtues, since it rains the flood-waters of virtue in a thousand streams.
39-40. When the load of innate impulses is dissolved without residue by means of this (cloud of virtues) and heaps of karmans, good and evil, are totally eradicated, the major text, which at first shone forth immediately, now unobstructed, yields immediate awareness as (clear) as the myrobalan in the palm (of one's hand).
41. The non-occurrence of the impulse (to enjoy, etc.,) in regard to the objects of enjoyment marks the acme of detachment. The highest pitch of awareness is (marked by) the non-occurrence of the egoistic sense.
42(a). The acme of withdrawal is (marked by) the non-occurrence of (even) the latent impulse (to enjoy).
42(b). He is the ascetic of steadfast wisdom who enjoys bliss for ever;
43-44(a). Whose self is merged in Brahman alone; who is immutable and quiescent. Wisdom (prajna) is defined as the unwavering spiritual mode whose content is the unity of Brahman and Atman purged (of all adjuncts).
44(b). Whosoever possesses it (wisdom) without a break is liberated in life;
45. Who has no conceit of 'I' in regard to body and senses; nor the conceit of objects in regard to things other than them - who is free from these two conceits in regard to anything whatsoever is liberated-in-life;
46. Who, in his wisdom, perceives no difference between the subject and Brahman; who neither refers to the creator nor creation is liberated in life.
47. Whose attitude is the same both when he is honoured by the virtuous and when he is persecuted by the wicked is liberated in life.
48. He who has realized the truth of Brahman no longer transmigrates, as hitherto; if he does, this truth has not been realized by him; he is but an extrovert.
49. As long as the experience of pleasure, etc., lasts, so long operative karmans from the past are held to persist. (Causal) actions precede the occurrence of effects; never is this un-preceded by actions.
50. Consequent on the experience 'I am Brahman', karmans accumulated in the course of aeons are

dissolved, even as the actions in dreams are, upon waking up.
51. Just as nothing clings to space, so to the sage, who knows the Self to be unattached and indifferent, future actions cling not in the least degree.
52. Just as space is unaffected by the smell of liquor though it touches the pot (containing the liquor), so is Self unaffected by the attributes of Its adjuncts.
53. Karmans done before the dawn of knowledge perish not as a result of that knowledge; they must produce their proper effect even as an arrow shot to hit a target (stops not before hitting it).
54. The arrow discharged (to hit) what was taken for a tiger stops not, though, alter, (the target) is known to be a cow; the target is hit with full forc.
55. 'I am un-ageing'; 'I am immortal' - how can one who knows his Self to be such and lives that knowledge fabricate operative past actions?
56. Then only is operative past action real when one mistakes one's Self to be the body. The treatment of the body as Self is improper; therefore reject (the notion) of operative past action.
57. The fabrication of operative past actions is also, indeed, a delusion due to this body.
58. How can the superimposed be real? How can the unreal be born? How can the unborn perish? How can the unreal own operative past actions?
59-60. To answer the dull-witted (who) doubtfully ask how this body persists if the entire effects of nescience with their cause are destroyed by knowledge, Shruti, with an outward eye, propounds the theory of operative past actions; not to suggest to the wise that the body, etc., are real.
61. A total plenum, without beginning and end, measure and change. Massed being and intelligence, massed eternal bliss, un-diminishing,
62. With the sole savour of the subject, full, endless, behold all, Neither to be shunned nor seized, neither to be held nor propped;
63. Beyond inert forces, actions, subtle, certain, Whose essence is beyond thought, and words;
64. Existent, a plenitude, self-proven, pure, awake and matchless.

One only is non-dual Brahman; here is no plurality at all.To Apantaratamas was this science imparted.He imparted it to Brahma, who passed it on to Ghorangiras.The latter gave it to Raikva and Raikva to Rama.Rama imparted it to all beings.This is the injunction in regard to Nirvana; this is the injunction of the Vedas, of the Vedas.This is the secret teaching. Om! That (Brahman) is infinite, and this (universe) is infinite.The infinite proceeds from the infinite.(Then) taking the infinitude of the infinite (universe),It remains as the infinite (Brahman) alone.

2) Taittireeya Upanishad 1.3-12-13 and 2.1-6

I.iii.12-13) *Esha sarveshu buhteshu gudhotmaa naprakaashate, Drushyate tvagraayaa buddhyaa sukshmayaa sukshma darshibhih/ Yacchedvaan manasi pragjnyaastad yacchecchanta aatmaani, Jnaanam aatmaani mahati niyaachet,tad yacchecchaanta aatmaani/*

(This Purusha is hidden in all beings from Brahma to bunch of grass but is covered by maya or cosmic illusion born of the mix of Satva-Rajas and Tamo Gunas. Only Maharshis and Great Seekers might perceive him as a subtle entity; the Paramatma is stated to reveal to none due to Yoga Maya or the Great Illusion as covered by Ignorance. Only through purified intellect as is available to Seekers, a hazy profile of Hiranyagarbha is perhaps seen by their mind's eye! The discerning person needs to merge into the 'Indriyas' or the organs into the intelligent Self and then infuse the latter into the 'Paramatma'. While so doing, the name-form-action of that particular Self is totally negated and there had to be a 'tadaatmya' or fusion of the two entities!)

The Self is certainly not attainable by Senses and once having achieved it is unified with the Supreme

II.i.1) *Paranchi khaani vyatrunat Swayambhuh tasmaat Paraanpashyati naantaraatman, kaschid - dheerah pratyagaatmaanam aikshad aavrita chakshur amritatvam iccham/*

(What so far has been stated especially vide I.iii.12 is being re-emphasised that Purusha is hidden in all beings and as such does not appear as the Self; but he could be perceived with fine and pointed intellect. The Self Existent Paramatma appears to have installed a thick, opaque and dark glass made of outer material made of limbs and senses and the Being is thus totally disabled to vision the other side. This is why one sees only one side of the screen and not the other where the Self actually is present in great glory and splendour! But a very extraordinary Intellectual who discards the view of the fleeting material of misleading dazzle created by way of diversional tactics and makes exceptionl efforts to vision the 'Pratyagatma' deserves to vision the Self, the immortality!)

II.i.2) *Paraachah kaamaanunyanti baalaaste mrityoryanti vitasya paasham, Athadheeraa amrutatvam viditwaa dhruvamadhruveshviha na praarthayante/*

(The petty minded persons hanker after external desires and get entangled in the snares of destruction and death. On the other hand, those mature and intelligent persons, do discern what immortality in the midst of pulls and pressures of material enticements is all about and cleverly opt for the Reality and Truth)

II.i.3) *Yena rupam rasam gandham shabdaan sparshaamscha maithunaan, etenaiva vijaanaati kim atra parishishyate, etadvai tat/*

(Once what ever is perceivable by way of colour, taste, smell, touch of love and various other materials of transitory nature, the remainder is indeed the Reality, Permanent and Unchanging. 'Etad vai tat' or That truly is That! This is what Dharma Raja assured Nachiketa!)

II.i.4) *Swapnaantam jaagaritaantam chobhau yenaanupashyati, Mahantam Vibhumatmaanam matwaa dheerona shochati/*

(Even one realises that the Self being so subtle is not easy of achievement, once however he does realise 'That' as the all pervading Self, then that extraordinary person is replete with happiness alike in his waking state or of dreams, both being indistinguishable and even in death he would be distressed!)

II.i.5) *Ya imam madhvadam veda atmaanam jeevamuktikaat, Ishaanam bhutabhavyasya na tato vijugupsate: etad vai tat!*

(Having attained that nearness of the Great Self, he who is enjoying the results of his great deeds, feels comfortable even as a Jeevan Mukta, since he would be able to vision the past and future alike and what is more he would hardly distinguish the Self and the Supreme! This indeed is That!)

II.i.6) *Yah purva tapasojaatamadbhyah purvam ajaaata, guhaam pravishya tishthantam yo bhutebhir vyapashyata: etad vai tat!*

(Now that this person is able to vision inward into the Self, he visualises the Firtst Born Hiranyagarbha too as he was born before the Pancha Bhutas form Brahman the True Consciousness as stated to exist in the cavity of the heart as the 'Antaratma' right in the midst of body and senses; indeed a clarification is offered that Hiranyagarbha is but an ornament of original gold which is Brahman!)]

(3)

Chapter 3:
The Kumara addressed his father (again): "Please explain to me the realisation of Atman". To which the great Shiva said:
1-3. "I am of the nature of the Parabrahman. I am the supreme bliss. I am solely of the nature of divine wisdom. I am the sole supreme, the sole quiescence, the sole Chinmaya, the sole unconditioned, the sole permanent and the sole Sattva. I am the 'I' that has given up 'I'. I am one that is without anything. I am full of Chidakasha.
4. I am the sole fourth one. I am the sole one above the fourth (state of Turya). I am of the nature of (pure) consciousness. I am ever of the nature of the bliss-consciousness.
5-7. I am of the nature of the non-dual. I am ever of a pure nature, solely of the nature of divine wisdom, of the nature of happiness, without fancies, desires or diseases of the nature of bliss, without changes or differentiations and of the nature of the eternal one essence and Chinmatra.
8. My real nature is indescribable, of endless bliss, the bliss above Sat and Chit and the interior of the interior. I am beyond reach of Manas and speech.
9. I am of the nature of Atmic bliss, true bliss and one who plays with (my) Atman; I am Atman and Sadashiva.
10. My nature is Atmic spiritual effulgence. I am the essence of the Jyotis of Atman. I am without beginning, middle, or end. I am like the sky.
11. I am solely Sat, Ananda and Chit which is unconditioned and pure. I am the Sachchidananda that is eternal, enlightened and pure.
12. I am ever of the nature of the eternal Sesha (serpent-time). I am ever beyond all. My nature is beyond form. My form is supreme Akasa.
13. My nature is of the bliss of earth. I am ever without speech. My nature is the all-seat (foundation of all).
14-15. I am ever replete with consciousness, without the attachment of body, without thought, without the modifications of Chitta, the sole essence of Chidatma, beyond the visibility of all and of the form of vision. My nature is ever full.
16. I am ever fully contented, the all, and Brahman, and the very consciousness; I am 'I'. My nature is of the earth.
17-21. I am the great Atman and the supreme of the supreme; I appear sometimes as different from myself; sometimes as possessing a body, sometimes as a pupil and sometimes as the basis of the worlds. I am beyond the three periods of time, am worshipped by the Vedas, am determined by the sciences and am fixed in the Chitta. There is nothing left out by me, neither the earth nor any other objects here. Know that there is nothing which is out of myself. I am Brahma, a Siddha, the eternally pure, non-dual one. Brahman, without old age or death.
22-25. I shine by myself; I am my own Atman, my own goal, enjoy myself, play in myself, have my own spiritual effulgence, am my own greatness and am used to play in my own Atman, look on my own Atman, and am in myself happily seated. I have my own Atman as the residue, stay in my own consciousness, and play happily in the kingdom of my own Atman. Sitting on the real throne of my own Atman, I think of nothing else but my own Atman.
26-32. I am Chidrupa alone, Brahman alone, Sachchidananda, the secondless, the one replete with bliss and the sole Brahman and ever without anything, have the bliss of my own Atman, the unconditioned bliss, and am always Atma-Akasa. I alone am in the heart like Chid-aditya (the consciousness-sun). I am content in my own Atman, have no form, or no decay, am without, the number one, have the nature of an unconditioned and emancipated one, and I am subtler than Akasa; I am without the existence of beginning or end, of the nature of the all-illuminating, the bliss greater than the great, of the sole nature of Sat, of the nature of pure Moksha, of the nature of truth and bliss, full of spiritual wisdom and bliss, of the nature of

wisdom alone and of the nature of Sachchidananda. All this is Brahman alone. There is none other than Brahman and that is 'I'. I am Brahman that is Sat and bliss and the ancient.
33. The word 'thou' and the word 'that' are not different from me. I am of the nature of consciousness. I am alone the great Shiva.
34. I am beyond the nature of existence. I am of the nature of happiness. As there is nothing that can witness me, I am without the state of witness.
35. Being purely of the nature of Brahman, I am the eternal Atman. I alone am the Adisesha (the primeval Sesha). I alone am the Sesha.
36. I am without name and form, of the nature of bliss, of the nature of being unperceivable by the senses and of the nature of all beings;
37-39. I have neither bondage nor salvation. I am of the form of eternal bliss. I am the primeval consciousness alone, the partless and non-dual essence, beyond reach of speech and mind, of the nature of bliss everywhere, of the nature of fullness everywhere, of the nature of earthly bliss, of the nature of contentment everywhere, the supreme nectary essence and the one and secondless Sat, (viz.,) Brahman. There is no doubt of it.
40-43. I am of the nature of all-void. I am the one that is given out by the Vedas. I am of the nature of the emancipated and emancipation, of Nirvanic bliss, of truth and wisdom, of Sat alone and bliss, of the one beyond the fourth, of one without fancy and ever of the nature of Aja (the unborn). I am without passion or faults. I am the pure, the enlightened, the eternal, the all-pervading and of the nature of the significance of Om, of the spotless and of Chit. I am neither existing nor non-existing.
44-45. I am not of the nature of anything. I am of the nature of the actionless. I am without parts. I have no semblance, no manas, no sense, no Buddhi, no change, none of the three bodies, neither the waking, dreaming, or dreamless sleeping states.
46. I am neither of the nature of the three pains nor of the three desires. I have neither Sravana nor Manana in Chidatma in order to attain salvation.
47. There is nothing like me or unlike me. There is nothing within me. I have none of the three bodies.
48. The nature of Manas is unreal, the nature of Buddhi is unreal, the nature of Aham (the 'I') is unreal; but I am the unconditioned, the permanent and the unborn.
49. The three bodies are unreal, the three periods of time are unreal, the three Gunas are unreal, but I am of the nature of the Real and the pure.
50. That which is heard is unreal, all the Vedas are unreal, the Shastras are unreal, but I am the Real and of the nature of Chit.
51. The Murtis (Brahma, Vishnu and Rudra having limitation) are unreal, all the creation is unreal, all the Tattvas are unreal, but know that I am the great Sadashiva.
52. The master and the disciple are unreal, the mantra of the Guru is unreal, that which is seen is unreal, but know me to be the Real.
53. Whatever is thought of is unreal, whatever is lawful is unreal, whatever is beneficial is unreal, but know me to be the Real.
54. Know the Purusha (ego) to be unreal, know the enjoyments to be unreal, know things seen and heard are unreal as also the one woven warp-wise and woof-wise, viz., this universe;
55-56. Cause and non-cause are unreal, things lost or obtained are unreal. Pains and happiness are unreal, all and non-all are unreal, gain and loss are unreal, victory and defeat are unreal.
57-59. All the sound, all the touch, all the forms, all the taste, all the smell and all Ajnana are unreal. Everything is always unreal - the mundane existence is unreal - all the Gunas are unreal. I am of the nature of Sat. One should cognise his own Atman alone. One should always practise the mantra of his Atman.
60-69. The mantra (Aham Brahmashmi) 'I am Brahman' removes all the sins of sight, destroys all other

mantras, destroys all the sins of body and birth, the noose of Yama, the pains of duality, the thought of difference, the pains of thought, the disease of Buddhi, the bondage of Chitta, all diseases, all grieves and passions instantaneously, the power of anger, the modifications of Chitta, Sankalpa, Crores of sins, all actions and the Ajnana of Atman.

70-71. The mantra 'I am Brahman' gives indescribable bliss, gives the state of Ajada (the non inertness or the undecaying) and kills the demon of non-Atman. The thunderbolt 'I am Brahman' clears all the hill of not-Atman.
72. The wheel 'I am Brahman' destroys the Asuras of not-Atman. The Mantra 'I am Brahman' will relieve all (persons).
73. The Mantra 'I am Brahman' gives spiritual wisdom and bliss. There are seven Crores of great Mantras and there are Vratas (vows) of (or yielding) hundred Crores of births.
74. Having given up all other Mantras, one should ever practice this Mantra. He obtains at once salvation and there is not even a particle of doubt about it.
Thus ends the third chapter.

Chapter IV

The Kumara asked the great Lord: "Please explain to me the nature of Jivanmukti (embodied salvation) and Videhamukti (disembodied salvation)." To which the great Shiva replied:
1. "I am Chidatma. I am Para-Atma. I am the Nirguna, greater than the great. One who will simply stay in Atman is called a Jivanmukta.
2. He who realises: 'I am beyond the three bodies, I am the pure consciousness and I am Brahman', is said to be a Jivanmukta.
3. He is said to be a Jivanmukta, who realises: 'I am of the nature of the blissful and of the supreme bliss, and I have neither body nor any other thing except the certitude 'I am Brahman' only.
4-6. He is said to be a Jivanmukta who has not at all got the 'I' in myself, but who stays in Chinmatra (absolute consciousness) alone, whose interior is consciousness alone, who is only of the nature of Chinmatra, whose Atman is of the nature of the all-full, who has Atman left over in all, who is devoted to bliss, who is undifferentiated, who is all-full of the nature of consciousness, whose Atman is of the nature of pure consciousness, who has given up all affinities (for objects), who has unconditioned bliss, whose Atman is tranquil, who has got no other thought (than Itself) and who is devoid of the thought of the existence of anything.
7-11(a). He is said to be a Jivanmukta who realises: 'I have no Chitta, no Buddhi, no Ahamkara, no sense, no body at any time, no Pranas, no Maya, no passion and no anger, I am the great, I have nothing of these objects or of the world and I have no sin, no characteristics, no eye, no Manas, no ear, no nose, no tongue, no hand, no waking, no dreaming, or causal state in the least or the fourth state.'
11(b)-30(a). He is said to be a Jivanmukta, who realises: 'All this is not mind, I have no time, no space, no object, no thought, no Snana (bathing), no Sandhyas (junction-period ceremonies), no deity, no place, no sacred places, no worship, no spiritual wisdom, no seat, no relative, no birth, no speech, no wealth, no virtue, no vice, no duty, no auspiciousness, no Jiva, not even the three worlds, no salvation, no duality, no Vedas, no mandatory rules, no proximity, no distance, no knowledge, no secrecy, no Guru, no disciple, no diminution, no excess, no Brahma, no Vishnu, no Rudra, no moon, no earth, no water, no Vayu, no Akasa, no Agni, no clan, no Lakshya (object aimed at), no mundane existence, no meditator, no object of meditation, no Mans, no cold, no heat, no thirst, no hunger, no friend, no foe, no illusion, no victory, no past, present, or future, no quarters, nothing to be said or heard in the least, nothing to be gone to (or attained), nothing to be contemplated, enjoyed or remembered, no enjoyment, no desire, no Yoga, no

absorption, no garrulity, no quietude, no bondage, no love, no joy, no instant joy, no hugeness, no smallness, neither length nor shortness, neither increase nor decrease, neither Adhyaropa (illusory attribution) nor Apavada (withdrawal of that conception) , no oneness, no manyness, no blindness, no dullness, no skill, no flesh, no blood, no lymph, no skin, no marrow, no bone, no skin, none of the seven Dhatus, no whiteness, no redness, no blueness, no heat, no gain, neither importance nor non-importance, no delusion, no perseverance, no mystery, no race, nothing to be abandoned or received, nothing to be laughed at, no policy, no religious vow, no fault, no bewailments, no happiness, neither knower nor knowledge nor the knowable, no Self, nothing belonging to you or to me, neither you nor I, and neither old age nor youth nor manhood; but I am certainly Brahman. 'I am certainly Brahman. I am Chit, I am Chit'.

30(b)-31. He is said to be a Jivanmukta who cognises: 'I am Brahman alone, I am Chit alone, I am the supreme'. No doubt need be entertained about this; 'I am Hamsa itself, I remain of my own will, I can see myself through myself, I reign happy in the kingdom of Atman and enjoy in myself the bliss of my own Atman'.

32. He is a Jivanmukta who is himself, the foremost and the one undaunted person who is himself the lord and rests in his own Self.

33. He is a Videhamukta who has become Brahman, whose Atman has attained quiescence, who is of the nature of Brahmic bliss, who is happy, who is of a pure nature and who is a great Mouni (observer of silence).

34-37. He is a Videhamukta who remains in Chinmatra alone without (even) thinking thus: 'I am all Atman, the Atman that is equal (or the same) in all, the pure, without one, the non-dual, the all, the self only, the birthless and the deathless - I am myself the undecaying Atman that is the object aimed at, the sporting, the silent, the blissful, the beloved and the bondless salvation - I am Brahman alone - I am Chit alone'.

38. He is a Videhamukta who having abandoned the thought: 'I alone am the Brahman' is filled with bliss.

39-47(a). He is a Videhamukta who having given up the certainty of the existence or non-existence of all objects is pure Chidananda (the consciousness-bliss), who having abandoned (the thought): 'I am Brahman' (or) 'I am not Brahman' does not mingle his Atman with anything, anywhere or at any time, who is ever silent with the silence of Satya, who does nothing, who has gone beyond Gunas, whose Atman has become the All, the great and the purifier of the elements, who does not cognise the change of time, matter, place, himself or other differences, who does not see (the difference of) 'I', 'thou', 'this', or 'that', who being of the nature of time is yet without it, whose Atman is void, subtle and universal, but yet without (them), whose Atman is divine and yet without Devas, whose Atman is measurable and yet without measure, whose Atman is without inertness and within every one, whose Atman is devoid of any Sankalpa, who thinks always: 'I am Chinmatra, I am simply Paramatman, I am only of the nature of spiritual wisdom, I am only of the nature of Sat, I am afraid of nothing in this world', and who is without the conception of Devas, Vedas and sciences, 'All this is consciousness, etc.,' and regards all as void.

47(b)-48. He is a Videhamukta who has realised himself to be Chaitanya alone, who is remaining at ease in the pleasure-garden of his own Atman, whose Atman is of an illimitable nature, who is without conception of the small and the great and who is the fourth of the fourth state and the supreme bliss.

49-53(a). He is a Videhamukta whose Atman is nameless and formless, who is the great spiritual wisdom of the nature of bliss and of the nature of the state beyond Turya, who is neither auspicious nor inauspicious, who has Yoga as his Atman, whose Atman is associated with Yoga, who is free from bondage or freedom, without Guna or non-Guna, without space, time, etc., without the witnessable and the witness, without the small or the great and without the cognition of the universe or even the cognition of the nature of Brahman, but who finds his spiritual effulgence in his own nature, who finds bliss in himself, whose bliss is beyond the scope of words and mind and whose thought is beyond the beyond.

53(b)-54. He is said to be a Videhamukta who has gone beyond (or mastered quite) the modifications of Chitta, who illumines such modifications and whose Atman is without any modifications at all. In that case, he is neither embodied nor disembodied. If such a thought is entertained (even), for a moment, then he is surrounded (in thought) by all.

55-62. He is a Videhamukta whose external Atman invisible to others is the supreme bliss aiming at the highest Vedanta, who drinks of the juice of the nectar of Brahman, who has the nectar of Brahman as medicine, who is devoted to the juice of the nectar of Brahman, who is immersed in that juice, who has the beneficent worship of the Brahmic bliss, who is not satiated with the juice of the nectar of Brahman, who realises Brahmic bliss, who cognises the Shiva bliss in Brahmic bliss, who has the effulgence of the essence of Brahmic bliss, who has become one with it, who lives in the household of Brahmic bliss, has mounted the car of Brahmic bliss, who has an imponderable Chit being one with it, who is supporting (all), being full of it, who associates with me having it, who stays in Atman having that bliss and who thinks: 'All this is of the nature of Atman, there is nothing else beside Atman, all is Atman, I am Atman, the great Atman, the supreme Atman and Atman of the form of bliss'.
63-68(a). He who thinks: 'My nature is full, I am the great Atman, I am the all-contented and the permanent Atman. I am the Atman pervading the heart of all, which is not stained by anything, but which has no Atman; I am the Atman whose nature is changeless, I am the quiescent Atman; and I am the many Atman'. He who does not think this is Jivatma and that is Paramatma, whose Atman is of the nature of the emancipated and the non-emancipated, but without emancipation or bondage, whose Atman is of the nature of the dual and the non-dual one, but without duality and non-duality; whose Atman is of the nature of the All and the non-All, but without them; whose Atman is of the nature of the happiness arising from objects obtained and enjoyed, but without it; and who is devoid of any Sankalpa - such a man is a Videhamukta.
68(b)-79. He whose Atman is partless, stainless, enlightened, Purusha, without bliss, etc., of the nature of the nectar, of the nature of the three periods of time, but without them; whose Atman is entire and non-measurable, being subject to proof though without proof; whose Atman is the eternal and the witness, but without eternality and witness; whose Atman is of the nature of the secondless, who is the self-shining one without a second, whose Atman cannot be measured by Vidya and Avidya but without them; whose Atman is without conditionedness or unconditionedness, who is without this or the higher worlds, whose Atman is without the six things beginning with Sama, who is without the qualifications of the aspirant after salvation, whose Atman is without gross, subtle, causal and the fourth bodies and without the Anna, Prana, Manas and Vijnana sheaths; whose Atman is of the nature of Ananda (bliss) sheath, but without five sheaths; whose Atman is of the nature of Nirvikalpa, is devoid of Sankalpa, without the characteristics of the visible or the audible and of the nature of void, owing to unceasing Samadhi, who is without beginning, middle, or end; whose Atman is devoid of the word Prajnana, who is without the idea 'I am Brahman', whose Atman is devoid (of the thought) of 'thou art', who is without the thought 'this is Atman', whose Atman is devoid of that which is described by Om, who is above the reach of any speech or the three states and is the indestructible and the Chidatma, whose Atman is not the one which can be known by Atman and whose Atman has neither light nor darkness. Such a personage is a Videhamukta.
80-81. Look only upon Atman; know It as your own. Enjoy your Atman yourself and stay in peace. O six-faced one, be content in your own Atman, be wandering in your own Atman and be enjoying your own Atman. Then you will attain Videhamukti". Thus ends the fourth chapter.

(4) Shvetaashvatara upa. IV.viii.x-xxii

<u>Rudra, the ‘Pashupati naadha’, subtly hidden in the Inner Self of all Beings</u>

IV.viii-x) *Rikchekshare param vyoman yamin deva adhi vishve nisheduh yastam na veda kimrichaa karishyati ya it vidusta ime samaasate// Chandaamsi yajnaah katavo vrataani, bhutam bhavyam yaccha Vedaa vadanti, asmaan mayi shrijate vishvam etat tasminshanyo mayaayaa samniruddhaha// Maayaam tu prakritim viddhi, mayinam tu mahesvaram, tasyaavayava bhutaistu vyaaptam sarvam idam jagat//*

(Of what avail is the study of Rig Veda or for that matter of the knowledge even all the Scriptures since after all such studies are rendered as futile if internal discipline is a discount and awareness of the Supreme is a casuality. Veda knowledge, performance of Rituals and Sacrifices and knowledge of the Supreme are indeed the ingredients of Faith in and constant strife for attainment; and the rest is all the play of Maya. Let it be realised for ever however that the whole Universe is Prakriti and Maya and even the play of Maya is again the play of the Almighty itself! Indeed Ishvara and Shakti are like the parents of the Universe. One should realise that Pakriti creates the worlds of the Real-Unreal Nature, protects them by her own energy of the three gunas and terminates the Universe by her own powers again at the instance of Ishvara and revives too again by her own energies! Thus goes the cycle of Srishti-Sthiti-Samhaara!)

IV.xi-xiii: *Yo yonim adhishthi eko yasmin idam sam cha vichaiti sarvam, tam Ishaanam varadam devam eedyam nichaayyemaam shaanti atyantameti// yo devaanaam prahavashchodbhyascha vishvaadhipo rudro maharsh ih, Hiranyagarbham pashyata jaayamaanam, sa no buddhyaa shubhayaa samyunaktu// Yo devaanaam adhipo yasmin lokaa adhishtiyaah, ya Ishesya dvipaadaschatus padah, kasmai devaayaa havishaa vidhema//*

(The Singular Parama Shiva is the Originator of Existence of the Beings of the Universe as also of its dissolution and creates it again and again and that Supreme Energy viz. *Ishaanam varadam* or the only and unfailing source to bestow blessings to all in the Creation; truly indeed, those who understand His excellence would be destined to secure Peace. He is the origin of Devatva or of Devas and the distributor of their celestial powers; it was Rudra who visioned Hiranyagarbha Brahma who is the Supreme Architect and had enabled the machanism of the Cycle of Births, Deaths and Births again! Rudra Deva is also the Over-Lord of Devas besides the two legged and four legged 'Pashus' thus having attained the title of Pashupati -naadha'!

IV.xiv-xvii: *Sukshmati-sukshmam kalilasya madhye, vishvasya srashtaaram aneka rupam, vishvasya -ikam pariveshtiraaram jnaatvaa shivam shantim atyantameti// Sa eva kaale bhuvanashya goptaa, vishwa -adhipah sarva bhueshu goodhah, yasmin yuktaa Brahmarshayo Devaascha tam evam jnaatvaa mrityu paashamschinatti// Ghritaat parammanam ivaatisukshmam jatva Shivam sarva bhuteshu guudham vishvasyakam pariveshtitaaram jnaatvaa devam muchyate sarva paashaih// Esha Devo Vishvakarmaa mahatmaa, sadaa janaanaam hridaye sannivishtaah, Hridaa manishaabhi klipto, yad etad vidur amritaaste bhavanti//*

(Rudra Deva is the 'Sukshmaati sukshmam', 'vishvasya srashtaaram aneka rupam' or the subtlest of the subtle, the Unique Creator of all the Beings of myriad forms is also the great enveloper of what all one could visualize; realisation of his splendour brings peace for ever. He is the unchallenged protector and the ultimate refuge point of all and the illustrious Sages are able to access Brahman the Final Abode of Bliss even severing the chords of death forever. Just as a thin film conceals the top layer of butter in milk, the embodiment of 'Shivatva' or auspiciousness of Shiva is concealed in one's own inner cave of the body; the ' Vishvaikam pariveshtitam' or that Unique Energy sustaining and filling up the Universe in Totality once recognised and realized is certain to break open the fetters of 'Samsara'! It is that very 'Paramatma' that is right within the concealed as one's own 'Antaratma' as seated in the heart, once

visualised in the mind, brings to the frontiers of Immortality! The awareness of the Inner Self as alreadyexplained vide III.iii is framed in the heart and mind in the measure of a thumb!)

IV.xviii-xxii: *Yadaa tamastan na divaa na raatrir na sanna chaasacchiva eva kevalah, tadaksharaam tatsavitur varenyam, prajnaa cha tasmaat prashrataa puraani// Naiknam urthvam na chiryanaacham ma madhye na parijagrabhat na tasya pratimaa asti yasya naama mahad yashah// Na samdrishe tishthati rapamasya, na chakshusaa pashyati kashchanainam, hridaa hridishtham manasaa ya enam, evam vidur amritaaste bhavanti// Ajaata iti evam yevam kashchid bheeruh praadyate: Rudra yat te dakshinam mukham tena maam paahi nityam// Maa nas toke tanaye maana aayushi maa no goshu maa no ashvesu reerishah, veeraan maa no Rudra bahmitovadheer havihshmantah sada ittvaa havamahe//*

(The Supreme is symbolized with absolute identity of the Self as the 'svitur varenyam' or of neither darkness nor light but as flood of the highest level of splendour and as typically characterised as neither as a Being or a Non Being but as an entity that is imperishable; this is what the age old belief of Sages and Seekers of the Almighty! 'Nainam urthvam na tiryancham' The Inner Self again has no dimensions nor directions; neither above the level nor across, not in the middle nor in accord and simply perplexing and inexplicable. Essentially there is nothing comparable to it and is truly awesome and glorious! Paramesh –wara can never be visible by eyes or mind of commonality but with vision ultimate excepting through heart and mind of purity 'par excellence' and of the nature of divinity!! Indeed those who are successful in binding the Highest to one's heart and mind are blessed and become immortal! Once the concept high order of devotion and dedication is observed, the hardest barriers of Bhagavan's gate ways get melted away and dissolved! Thus the prayers of utmost intensity stating most sincere commendations like : 'Rudra Deva! You are unborn, the most worthy of the worthiest, and the one who is eternal and so on then Parameshwara becomes surely suceptible to yield the fruits of His grace for sure! Sankara is indeed 'bhakti vashamkara'or is susceptible to devotion and faith and tends to melt away to mortal cries of obsessed prostrations like ' maam pahimaam!' 'Maa nas toke tanaye maana aayushi' or RudraDeva! Do never hurt us not in my child or grand child, penalize not my life; nor my cattle, horses and so on out of your anger'! Indeed, we seek to please you with our oblations through Agni Homas. Paramatma!, be merciful and do protect us for our deeds of omissions and lapses!']

5) Mundakopanishad II.ii.9

Bhidyate hridaya grandhischidyante sarva samshayaah, ksheeyante chaasya karmaani tasmin drishte paravare/

(As the 'hridaya grandhis' or knots of the heart are snapped and dissolved while doubts of ignorance are cleared, then instantly the desires disappear and all the actions are totally terminated when the dazzle of the Self which is indeed the Supreme is realised! Brihadaranyaka Upanishad vide IV.iv.7 is relevant: *Yadaa sarve pramuchyhante kaamaa yeshya hridi shritaah, atha martyoramrito bhavatyatra Brahma samushnuta iti,tad yathaahinirvlayanti valmike mritaa pratyasaa shayeeta,evam eveedam shareera shete athaayam ashareeromritah praano brahmaiva, teja eva soham bhagavate sahasram dadaami/* or when all the desires conentrated in mind are totally destroyed and when 'maranaa dharma' or the natural order to die gets replaced by immortality, then thi Self is stated to have attained 'Amritava' or Brahma prapti. Just as a serpent discards its outer skin and becomes far more alert and energetic as earlier, then the Self too is stated to overcome desires such as 'putreshana', 'vitteshana', lokaishana or of children, wealth, worldly and material pull and lure and then the weapon of knowledge would accomplish liberation, even l)iving in one's own body! Indeed , liberation does not always necessarily mean termination of the on going life! The organs of a person having achieved the real purpose do not depart but are merged in thei

own cause viz. the Self as they are! Also as Katha Upanishad vide II.iii.14-16 states: *Yadaa sarve pramuchyante kaama yeshya hridi shritaah, atha martyormrito bhavatyatra brahma samaashnute/ Yada sarve pratibhidyante hridayasyesyeh granthayah, atha martyomruto bhavati etaavaad anushaa - shanam/Shatam chaikaacha hridayasya naadyaastaasaam murdhaanih srutgaikaa, tayordhvam aayannamritavam eti vishvanaanya utkramane bhavanti/* or when all the desires sticking to the heart fade off and as the mortal becomes immortal, then it is stated that one attains the Truth of Brahman; that is the state when desires, thoughts, and doubts in mind vanish! When all the knots of the heart are demolished-indeed even if the Being were still alive, then the status of 'mrityormita' or 'jeenan mukti' is attained! When all the hundred and one nerves of the heart pass through the 'sushumna nadi' or the crown of the head takes to 'Uttara marga' or the Solar Path then the actual transformatin from mortality to Immortality is state to have taken place: 'asato maasadgamaya tamaso maa jyotirgamaya, mrityormaamritam gamaya'; as the body's nerves are otherwise disfunctional, thus the Final Truth emerges)]

6) Brihadaaranyaka 3-7-23

III.vii.23) *Yo retasi tishthan retasontarah, yam reto na veda, yasya retah shareeram, yo retentaro yamayati esha ta aatmaantaryamamritah; adrushto drashtaa, ashrutah shrotaa, amato mantaa, avigjnaato vigjnaataa; naanyotosti drashtaa, nanyotosti shrotaa, naanyotosti mantaa, aanyotosti vigjnaataa, esha ta atmaantaryamamritah, atonyadaartam, tato hoddaalaka aarunikpuraraam/ iti saptamam Brahmanam/* (He occupies the organ of generation and is within it even without the organ of generation realising so, its full form is within and controls from within as the Internal Ruler while even is the Ultimate! He is never seen but s the witness; he is never heard but is the Hearer; he is never thought of but is the Thinker; he is never known but is the Knower; there is no other witness but the Self and none else knows of him; he is the Internal Sovereign and indeed is the Immortal Self. Everything else but Him is mortal indeed. Then Uddalaka, the son of Aruna, kept quiet thinking aloud of what all Maharshi had been discussing in detail! Thus it is well established that either with reference to the supporting Deities or the Inner-Conciousness or the Self and of course the linked in Paramatma, every thing else, be it the body, its 'jnanendriyas 'and 'karmendriyas' are subject to change, repetitive transformation and death. Yet the Inner Self 'per se' and of course the Almighty continue to be the Unknown, complex, everlasting, omni scien omni present, endless, Unborn, and Unspent ie. *Avyaktam -shasvatam-vishnum- anantam- ajam-avyayam!*

7. Narada Parivraajaka Upa.VI-1-34-Atharva Veda

VI-1. Then Narada asked of the grandfather (Brahma): 'Lord, (the sage attains liberation) by that practice, according to the maxim of the wasp and the worm. How is that practice (accomplished)?' The god Brahma said to him: 'True in speech he shall lead the life, with his body remaining distinctive by the (power of) wisdom and dispassion.'

VI-2. Wisdom is the (wise man's) body; know that dispassion is his life; tranquillity and self restraint his eyes; the mind his face; intelligence his digit (kala) (consisting of sixteen parts beginning with Prana and ending with naman); the twenty-five elements his limbs, the (aggregate of the) states (of waking, etc.,) his five primary elements (of earth, water, etc.,); action, devotion, wisdom and dispassion are the branches (i.e. hands in the form of his) waking, dreaming, deep sleep and the fourth state (turiya); the fourteen organs are of the form of (unstable) pillars (fixed) in slime. None the less, as a pilot guides a boat even from a muddy place (to safety), as a mahout an (intractable) elephant, the man of dispassion shall bring them (organs) under his control by his discernment; and considering everything other than the 'I' (i.e. the Self) to be false and transitory, he shall always speak of himself as Brahman. There is nothing else for him to know other than his Self. Being thus 'liberated while living' (jivanmukta) he lives as one who has fulfilled himself. He shall never say, 'I am not Brahman', but (feel) incessantly 'Brahman I am' in the

states of waking, dreaming and deep sleep; (then) reaching the turiya state he shall be merged in the state of turiyatita (of disembodied final beatitude).
VI-3. (In the fourth state of turiya) the day is the waking state, the night is the dreaming state and mid-night is the state of deep sleep. In one state there are the four states. Among the fourteen organs, each of which has a single function under its control, the functions of the eye, etc., (will now be described). By the eye there is the comprehension of form, by the ears that of sound, by the tongue that of taste, by the nose that of smell, by speech that of articulate expression, by the hand that of seizure, by the feet that of movement, by the anus that of evacuation, by the genitals that of (sexual) pleasure and by the skin that of touch. Intelligence which comprehends objects is dependent on these (described above). (It) comprehends by intelligence. It becomes conscious by the mind (chitta). It becomes conceited by the ego. Having specially created these the individual Self (Jiva) becomes as such due to the conscious possession of the body. The Jiva pervades the body as a householder moves in his house conscious of its possession. Having understood (the nature) of the face (of consciousness) (in the lotus of the heart) namely, that it experiences goodness in the eastern petal, sleep and sloth in the south-eastern, cruelty in the southern, sinfulness in the south-western, sportiveness in the western, inclination to move about in the north-western, tranquility in the northern, wisdom in the north-eastern, dispassion in the pericarp, and thought of the Self in the filaments (the sage is left with the consciousness of the turiyatita Brahman alone simultaneously with the dawn of that wisdom).
VI-4. There is in the state (of the awareness) of life, the first of the waking state, the second of dreaming, the third of deep sleep, the fourth of the turiya state; and the 'state beyond the fourth' (turiyatita) when the four states are absent. The Self is one only (spoken of as) having the different states of vishva, taijasa, prajna and tatastha (the passive state). There is (only) one luminous Being, the witness, the one free of all attributes; the sage shall speak (i.e. feel) that he is Brahman (alone). Otherwise there are the four states of waking, etc., in the waking state, the four states of dreaming, etc., in the dreaming state, the four states of deep sleep, etc., in the state of deep sleep and the four states of turiya, etc., in the turiya state. Not so in the state of turiyatita which is devoid of attributes. As vishva, taijasa, prajna and Ishvara in the states of the gross, subtle and causal bodies, the witness remains as one alone in all the states. Is the passive one (tatastha) the witness? The tatastha is the not the witness. Due to being a witness, he is not the witness alone. The Jiva is affected by his states of doing, enjoying and egotism, etc. The one other than the Jiva is unaffected (by the various states). If argued that the Jiva too is unaffected, it is not so. There is the conscious feeling of the body due to the consciousness of being the Jiva and of being a Jiva due to the possession of the body. There is an intervention in the state of the Jiva as between the ether in the pot and the all pervading ether. It is due to this intervention alone that the Jiva, pretending inhalation and exhalation investigates (into the supreme witness) by the mantra, 'The Hamsa (Brahman), that I am". Thus realizing (that there is really no difference between the Jiva and the supreme witness) one shall abandon conscious feeling of the body; thus one becomes free of the consciousness of the body. Such a one alone is said to be Brahman.
VI-5. Giving up attachment, conquering anger, taking a very moderate diet, subduing the senses and blocking the gates (of the body) by his intelligence, (the ascetic) shall direct his mind towards deep meditation.
VI-6. In solitary places alone, in caves and forests, the Yogin, ever in harmony, shall always begin well his meditation (on the Self).
VI-7. In receptions, ceremonies performed in honour of the manes (Sraddhas) and sacrifices, in religious processions and festivities and in the assemblies of people the knower of Yoga desiring final emancipation shall never be present.
VI-8. The Yogin absorbed in meditation shall so move about that the people disregard and insult him; but he shall never swerve from the path of the good.

VI-9. The three disciplines are restraint in speech, restraint in action and perfect control of the mind; he who practices these three restraints is 'the observer of the three disciplines' (tridandin) and is a great sage.
VI-10. That ascetic is considered as the foremost of all, who goes to receive alms from different houses of very learned Brahmanas, as a bee does for honey, when the ritual fire emits no smoke and has burnt itself out.
VI-11. He is a despicable ascetic who goes for alms continuously (without any restraint), remains in that order (of ascetics) without an inward urge and has no dispassion.
VI-12. He is considered an ascetic and no other, who, knowing that alms are specially attainable in a particular house, does not go there again.
VI-13-14. That ascetic is considered as one beyond the castes and orders (ativarnashramin) who realizes the supreme truth which is free of the body, senses, etc., which is the all-witness, the spiritual wisdom, the self of bliss and the self-radiant. Castes and orders, etc., pertaining to the body are invented by the bamboozling illusion.
VI-15. They (the castes and orders) are never part of my Self which is of the form of pure consciousness. He who realizes thus by the (teachings of the) Upanishads shall be deemed as one beyond the castes and orders.
VI-16. He whose conduct conforming to castes and orders has dropped out on visualising his Self, goes beyond all (restrictions of) castes and orders and remains in the (bliss of his) Self.
VI-17. The knowers of the truth of all the Vedas declare that man to be beyond the castes and orders who is established in his Self, having reached the stage beyond his order (ashrama) an his caste (varna).
VI-18. Therefore, Oh Narada, even the castes and the orders of other people have all been superimposed on the Self by delusion (of the ordinary people); this is not done by the knower of the Self.
VI-19. There is no (Vedic) injunction, no prohibition, no rule of exclusion or inclusion to those who have realized Brahman; nor is there anything else (restricting their conduct), Oh Narada.
VI-20-21. Unattached to all beings and even to the (attainment of the) position of the god Brahma and uprooting tenderness towards everything, even to his children, wealth, etc., (the novice), full of faith in the path leading to liberation and desiring to acquire the wisdom of the Upanishads, should approach a Guru who has realized Brahman, with a present in his hand.
VI-22. Pleasing him by rendering personal service attentively for a long time, he shall always listen with great attention to (his exposition of) the truths of the Upanishads.
VI-23. Free from 'mine-ness' and egotism, bereft of all attachment and always possessing tranquility, etc., he visualises the Atman in his Self.
VI-24. Dispassion always dawns (on one) only when one sees the defects of worldly life. To one discontented with the life in the world renunciation will come. There is no doubt about it.
VI-25. One (truly) desiring liberation is called a Paramahamsa. (Before reaching this state) the ascetic shall practise (in his life) the wisdom of the scripture which is evidently the one means of liberation, by listening to the exposition of the Upanishads, etc.
VI-26. In order to attain the wisdom of the scripture (that results in self-realization) the sage called the Paramahamsa should be equipped with all the means such as tranquility, self-restraint, etc.
VI-27-29. Deeply intent on the practice of the (wisdom of the) Upanishads, tranquil, self restrained, conquering the senses, fearless, free always from 'mine-ness', unaffected by the pairs (of opposites), without dependants or other belongings (the ascetic) shall be clad in a tattered loincloth and be with shaven head; or he may be unclad. Wise, proficient in the Vedanta, practising yoga, free from 'mine-ness' and egotism, equanimous towards friends, etc., friendly to all beings, alone, the man of wisdom and the self-controlled - (such an ascetic) crosses (the ocean of worldly misery) and not any other.
VI-30. (As novice) he shall be devoted to the welfare of his elders and reside a year there (in the abode of the Guru). He shall always be vigilant in the observance of the lesser vows (niyamas) as well as the great

moral duties (yamas).
VI-31. Then at the end (of the year) having attained the excellent Yoga of wisdom he shall move about the country in conformity with (lit. without antagonizing) right conduct.
VI-32. Thereafter at the end of another year he shall give up (even) the excellent wisdom of the Yajnavalkya and the triad of orders (of Kutichaka, etc.,) and reach the state of the Paramahamsa.
VI-33. And bidding farewell to the Gurus (elders and preceptors) he shall indeed move about the country, giving up all attachment, subduing anger, being very moderate in diet, and conquering the senses.
VI-34. These two (people) do not fare well due to incompatibility in their action; the householder not engaging himself in productive work and the mendicant monk busying himself with work.

7. Paingalalopa: Pancheekarana- Admixture of Five Elements

'Jagadsrashta' the Supreme Master of the Universe having realised that at the very beginning, there was nothing except 'tamas' or inactivity, inertia and total sluggishness which might be as well be termed as a state of 'sat-chit-ananda' or Truthfulness and Eternal Joy.. Then He initiated the srishti of subtle elements which eventually took to forms and the gross elements of Earth-Water-Radiance-Air and Sky. Now, dividing each of the gross elements- viz. from Aakasha to Vaayu to Agni to Water to Bhumi which were eventually named as the Pancha Maha Bhutas of 'Prithivi- Aapas- Tejas- Vaayu and Aakaasha' - is termed as 'Pancheekarana'**.** The process involves each of the five elements splitting into two halves and one half of each further spilling into four parts. Thus we have space splitting into two and one of the halves further splitting into four parts. Like that each of the elements undergoes divisions. The four of one-eighth parts are now distributed to other elements. Thus air, fire, water and earth each of them get ione eighth of Aakasha. Similarly the other elements get distributed giving again one full for each of the units. Thus Akasha retains half of its own and one -eighth of other Elements. This process is called Pancheekaranam or grossification of the five of the Elements in their subtle or fundamental nature. In other words, division of each of the Elements by two equal parts and futher into four equal sub parts with each of the other four elements and so on and such 'quintiplication process' is known as 'Pancheekarana' or a systematic admixture of all the Pancha Bhutas into a warp-weft process of each formation of weaving a cloth! As the inherently interactive feature of the Panch Bhutas/ Five Universal Elements carry out the five fold actions, the principle of life becomes responsible for organ oriented actions of its existence . Thus the characteristic 'tamas' leads to 'rajas'. On this analogy of 'sthaanutva' or inertia or inactivity which is the characteristic of 'tamas', activity or 'rajasatva' is energised. The Pancha Bhutas on the principle of 'Pancheekarana' turn into four parts. In the process, three parts thereof of the four parts, Praanam or the life energy, gets initiated. This vital energy evolves itself into Panchaendriyas comprising further into a) Pancha Jnanendriyas viz. Ghrana-Rasa- Chakshu-Shrotra-Twak or smell, taste, see, hear and touch b) Pancha Karmendriyas viz. nose-tongue- eyes- ears- skin respecively and c) Pancha Tanmatras: Light, sound, taste, smell and consciousness. Thus the Virat Purusha or the Singular Being or the Gigantic Person in the process of Pancheekarana, initiates the action as the fourth part facilitates the appearance of organs and action. Now, Virat Purusha is in the further process of 'pancheekarana'; the self consciousness of the Beings is protected by the gross elements. In other words, individual consciousness is activised and the cycle of Pancha Bhutas- Panchendriyas- Pancha Koshas and so on gets into place. Paramatma the Avyakta with perhaps but a particle of Illusion or Maya thus rotates the Universe and Its Beings con verts into ACTION and thus the gross-subtle-and causal. Indeed THAT begets THESE- THIS-and THAT again and again. Each of the Beings of Three Forms of Gross and so on , Tri Gunas, Three Stages of Life of Birth- Death- and Birth again, and of Three 'Avasthas' of Jaagrat-Svapna- Sushupti or Awakenness-Dream state and Deep Sleep are subjected to the potter wheel of the Cycle of Time, which keeps whirling-whirling-and whirl again endlessly! In other words, the concept of Maya the Illusion - the hard outer shell of the body hiding the Antaratma the Interior Soul basically

anchored to Material Sources. This in turn is based on Tamas or Ignorance, Rajas or Passion, Sathva the Essential Goodness. The examples of firewood, smoke and fire are cited as Brahma the Creator, Vishnu the Sustainer, and Ishvara the negation of Maya. The feature of Tamas is akin to material well being characterised by women, wealth, power and evil. The Rajas is akin to acquisition of knowledge, devotion, yoga and sacrifice and finally the Satva or Dharma and the release of Inner energy to align with the Supreme through the layers of Hiranyagarbha- Maha Purusha- the Body- Pancha Bhutas- Panchendiyas and the futher Pancheekarana!

As the rhythmic pattern of the Pancheekarana is continued , the inner consciousness gets constituted and alongside with mental calibre, thinking capacity, and self sense. Memory, resolve, affection, capacity to sift truth and untruth, decision making and such other judgments are the Mind. Mind is the key indicator of Reality and Falsity as the Wise extol Mind and sift Truth from Untruth: Among the various body attachments of the Individual Self with distinct features, back-up Devatwas, functional specialisa -tions and so on, Mind happens to be the outstanding body asset. The Mind is considered as the interior -most chamber of the heart and is likened to the inner grain of say rice or barley. Mind reveals every thing and in fact the Individual Self is identified with it and its brightness. It is considered by Yogins as the prime commander of the various other body parts. Mental stamina and stability are the cause and effect alike of meditation to the Supreme; indeed mind is Brahman and identical since ' one becomes precisely as one meditates upon the Almighty'! Then follow the other physical components like the throat, the face, the heart, the 'bhrumadhya' the mid space of eyebrows are all the depositaries of thinking and of perception. Among the other seats of perception are of sound, vision, taste, smell. The adhishthaana Devatas controlling the perceptions include Digdevatas, Vaayu, Surya, Varuna, Ashvini Kumars, Agni, Indra, Upendra, Mrityu, Chandra apart from the Tri Murtis as the Creator-Sustainer and Terminator.: The sharpness of Mind and the depth of Understanding are the essential inputs to access 'Mahat' / Bliss: No person with enlightenment is ever afraid of facing trying situations once he has realised Bliss which is Brahman. This situation follows due to the strength of mind even in the physical framework of a human being; more so when the internal self is buttressed with knowledge. In such a situation, faith is stated as one's head, righteousness is the right side of the body, truth the left side and concentration is the body and Mahat or the First Born Intellect or the depth of absorption which is all-pervading named Satya Brahman (Praja pati) is the stabilising tail; Intellect as the varied form of Satya or Truth as the 'hridaya' too. Meditation is targetted to Prajapati Brahman who has been described as his 'hridaya' or intellect; further qualification of that Hridaya-Intellect-Brahman pertains to Truth as well. That Truth is Satya Brahman; the expression 'tat' or 'that' is repetitive since Hridaya-Intellect-Brahman and now the Truth all refer to just the same. The phrase 'Satyameva'also signifies the idioms Sat or Tyat viz. Murtha (Gross) and Amurta or Subtle, th gross body being 'Pancha bhutaatmikaa' or of Five Elements and is unconquerable by enemies like 'Arishadvargas' or Kaama-Krodha- Lobha-Moha-Mada Matsaras; indeed Satya Brahman is invncible, the very first born and all pervading!

Then at the receiving end of Pancha koshas of a Being: The Five Sheaths of Human Body are called Annamaya (Physical Energy), Praanamaya (Vital Energy), Manomaya (Mental Faculty), Vigyanamaya (Buddhi or Sharpness of Discrimination) and Ananda maya (Bliss). The sheath of Food is what Earth yields and that is the essence of the intake of the Beings. As that constitutes the gross body, the vital energy praana in the five principal forms of 'praanopaana udaana vyaana samaana' forms and that sheath of the pancha koshas is titled 'praanamaya jeeva' in the context of the vital principle. Then the Manomaya kosha is based on perception and of mental depth. These three 'koshaas' of food-life- and mind lead to discrimination arising from vigjnaana the knowledge. Now the causal body is Bliss which leads to 'Chit or Ananda'. In the ultimate analysis, Brahman is Bliss; it is from bliss that the Universe is initiated from, preserved along and terminated into! This Ultimate Truth is realised after prolonged and

intensified disclosure by Bhrigu as imparted by Varuna Deva in several stages and layers of revelations stating from ‘Annam Paramatma’ to ‘Praano Brahmeti’ to ‘Mano Brahmeti’ to ‘Vijnaanam Brahmeti’ to finally ‘Anando Brahmeti’!He who realises thus is totally saturated with bliss as the unique possessor and enjoyer of the essence of food, the best of the quality of Life, of progeny, cattle, auspiciousness, fulfillment of life and acme of glory! A step by step revelation of Paramatma the Embodiment of Ecstacy is a process of evolution from existence of Life supported by Food or nourishment, activised by ‘Pancha Pranas’, driven and reinforced by mental strength, strengthened and qualified by a strong base of knowledge an finally surfeited with an enormous mass of Ultimate Spiritual Ecstasy designated as Bliss! The analysis of Brahman is a balance of macrocosmic complex structure of Brahman/ Paramatma made of Pancha Bhutas or Five Elements, besides the Celestial Forms of Surya-Chandra Nakshatras, Indra, Prajapati and Brahman to the microcosmic mirror form of Antaraatma embodied by Nature with Panchendriyas, essence of food, praana, manas, vijnana, topped up by Mahadananda the Brahman! The gross body thus possesses five Panchendriyas comprising five jnaanendriyas and karmendriyas of each, Pancha Praanaas, Pancha Bhutas apart from Self Consciousness, besides antahkarana chatushtaya or mind- buddhi-chitta or store house of memory as applied to deep thinking and ahamkaara or self awareness which is loosely named ego. The totality of all these characteristics is called Ashtapura or the Subtle Body. As per the command of Paramatma, the gross body of Beings get directed to the state of Virat Atma or of the State of ‘Vishva’ or Self Consciousness named as Antaratma. That may be termed as Body Awakening.Subsequently, the Body envisages the next stage of ‘Taijasa’. This stage envisions the world of appearances which is what ‘dreams’ denote of. Then follows Paramatma’s directive His own conceptual and purely reflective SELF or the Antaratma -as self conditioned by Maya the Illusiuon - to attain the next stage of Pragjna the State of Indifference which is ‘en route’ to the quest of Truth. That indeed is what Vedas affirm as That Thou Art.

Thus the Awareness or Consciousness as enlivened in an individual body is awakened from the pitch darkness of Maya the shrouded Ignorance quite in disregard of the material demands of Panchendriyas and a misdirected Mind continues the search for the road of Truth which after all right within the Self after crossing the hurdles of Awakenness- the Illusions- and Indifference defying the Illusions one the empirical state and then and thus the Truth. The successive stages are of waking-dreaming-deep sleeping - faded awareness or of sub consciousness and then The Truth. All the Beings in the vast Srishti are blessed with the faculty of perception, barring some exceptions, as they could hear, see, smell, feel and touch, with the kindness of the respective Deities of the organs concerned. This is in the state of awakening.The individual’s Inner- Consciousness is known as being in the ‘bhru madhya’ or the mid point of one’s eyebrows as that awareness is able to watch all the body parts from top to bottom or from head to foot.

9) Pancha Dashi 3. 40

vastudharmā niyamyeraṃ śaktyā naiva yadā tadā ।
anyonyadharmasāṃkaryādviplaveta jagatkhalu ॥*39*॥
cicchāyāveśataḥ śaktiścetaneva vibhāti sā ।
tacchaktyupādhisaṃyogādbrahmaiveśvaratāṃ vrajet ॥*40*॥

vastudharmā niyamyeraṃ śaktyā naiva yadā tadā ।
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cicchāyāveśataḥ śaktiścetaneva vibhāti sā ।
tacchaktyupādhisaṃyogādbrahmaiveśvaratāṃ vrajet ॥*40*॥

The sweep and domination of Maya Prakriti be so determitent and overwhelming that indeed that has to be accepted as without the same the universal nature be dissimilar away way. That be the power as of one's one consciousness as the bridge of faith to cross samsaara to the Paramatma . '

Imagine that the Individual Self is a bridge to keep the two worlds of Maya or Unreality and Satya or of the Truth; this bridge serves a means of non-integration of the worlds as two lasting entities. The factors of day and night or of time concept, nor of age, illness, sorrow, evil or morality do not reach te bridge as the definitive divider of either of existences. Indeed, crossing the bridge, one lands in a totally distinctive world of Truth, Reality, and Genuinness. That is the world of Brahman! On crossing the bridge, miracles are encountered instantly as the blind gains vision, the wounded is healed, the person with sorrow, disgust, frustration and helplessness suddenly transforms with zeal for life, contenment, joy and enthusiasm. He then walks into a world of brilliance from pitch darkness: ' *Tamasomaa jyotirgamaya, mrityormaamritam gamaya/'* On reaching into this world through celibacy, virtue, sacrifice, and singular dedication to Brahman, that person attains Brahmatva and Bliss with freedom of movement and realisation of Totality!

Having thus crossed the bridge of faith thus there be the feeling of Chit shahti as that power be appearing as consciousness because tht is related to Brahman while owing to its association the Omni Potent verges into Omniscient as of Swaprakaasha This Maya derives Its Might and Shati from Brahman after all! Thus Parameshvara's upaadhi rupa Maya Shakti be generating prithivi, jala, agni, vaayu aadi pancha bhutaas, dash dishas , trilolaas and essentially the shareeraas, their aakaara vikaaraas, panchendriyaas and so on. The Maya Shakti thus having settled down to make the universe ticking the kaala chakra from yuga yugaantaraa ever and for ever.

STANZA THREE

Mukhaabhaasako darpane drishyamaano

Mukhaatvaatpruthaktena naivaasti vasthu/

Chidaabhaasako dheedhu jeevopitsad-

Vasta nityopalabhdhiswarupohamaatmaa/

For each and every jeevaa one's reflection is indeed not , repeatedly not, one's reality and of existence far much of the Self's pure consciousness. The reflection is certainly not of one's own characteristics such as of the Arishad vargas viz Kaama or Desire, Krodha or Anger, Lobha or Avarice, Moha or Infatuation, Mada or Ego, Matsara or Jealousy much less of Shat bhavas**:** Shanti Bhava or the Attitude of Peacefulness as practised by ages; Daya Bhava or of the Feeling of a Master to a Servant; Sakhya Bhava or the attitude of friends and supporters; Vatsala bhava or of a parent to progeny; Mathura bhava of Love and Belonging; and Tanmaya Bhava or of Spell. Triguna**:** Saatvika, Rajo Guna and Tamo Guna; the belief is that Brahma creates, Vishnu sustains and Shiva terminates; in other words the Tri Murtis perform Srishti-Sthiti-Samhara. Sattva is described as the fountain of Goodness and happiness in a pure form. Its colour is stated to be white standing for purity, integrity, happiness, contentment, forgiveness and faith. The Rajas Guna is stated to be red in colour and is featured as false pride, deceipt, avarice, hatred and selfishness. The Tamo Guna standing for black colour is stated to feature ignorance, lack of resources, anger, fear and quarrelsomeness. There is no set identity of the Gunas but are intermingled and rapidly

changeable. A person who is Good basically might spurt out into anger and pride and change over in the same breath to fear. But surely the resultant impact would be disastrous. As, Lord Krishna stated in Bhagavad Gita: *Dhyayato vishayam pumsaha sanghas theshupa jayate /Sangat sanjayatey kama kamakrodhobhi jaaythey /Krodhaha bhavati sammohaha, sammohat smrithi vibhramaha Smritir bhramsaha buddhi naso buddhi nashoth prayatyati.* (*An unfullfilled desire would lead to anger. Anger leads to obsession. Obsession leads to failure of memory and focussed thinking and lack of memory leads to mental balance!)* Lords Vishnu, Brahma and Siva are stated to represent Satvic, Rajasic and Tamasic Gunas respectively but the description is not fully represented in their cases; there is no water-tight segregation possible in their cases as in the case of human beings too. The illustration is of a lamp, but the wick, the oil and the flame together provide light. The three materials denoted the Rajas, Satvik and Tamas Gunas, just as each or any living being could-and normally would- synthesise the Gunas.

Now if one's antaraatma is not the least affected by what wouls happen to the body, mind and so on then where is the bondage.

[Expla. vide Chhandogya Upa. chapter Eight sections one to four are worthy of quoting in this context :

Despite the non-dual Reality of the Self and the Supreme as exists in the Lotus Heart of 'Daharaakaasha' or the Small Space, one's own body parts are responsible for deeds and the Self is but a mute spectator !

VIII.i.1) *Harih Om, atha yad idam asmin Brahmapure daharam pundarikam veshma, daharosminn anta-raakaasha, tasmin yad antah, tad anveshtavyam, tad vaa va vijijnaasitavyam/* (Harih Om! There is a need to enable normal undersanding to identify the Individual Self with the Absolute and Superlative Self; this is especially to conceive the Object with qualites like organs and senses in the mortal world viz. the Self, as juxtaposed with the Ultimate Reality in terms of Space, Time and other derivative features of the Pancha Bhutas or Five Elements. This is why normal knowledge of mortal conditons vis-à-vis the macro view of higher and applied situation becomes needed. Therefore then, a lotus like small space viz. 'daharaakaasa'within the dwelling place of Brahman is viewed for the understanding.The inference is that Brahman has manifested himself in the form of an Individual Soul called Existence and even as the latter is totally detached, there are officials of that abode who are responsible for the maintenance of that abode which is purely temporary ; once that Individual Soul-which is but a reflection of Brahman himself- is transferred then a new abode gets ready and the Manifested Brahman called Individual Self- is migrated too again on temporary duty. Thus the mirror images of the Original Brahman keep moving to varying abodes on purely temporary basis! But the original is always intact and the duplicate reflections are in circulation from birth to birth of the mortal bodies!) VIII.i.2-3) *Tam ched brhuyuh, yad idam asmin Brahma Puredaharam punadikam veshma, daharosminn atharaakaashah kim tad atra vidyate yad anvesh –tavyam yad vaa va vijijnaasitavyamiti sa bruyaat // Sa bruyaat: yaavaan vaa ayam akaashah, taavan eshontarhridaya aakaasha; ubhe asmin dyaavaa prithvi antar eva saaahite, ubhavagnischa vaayuscha Surya Chandramasaav ubhau, vidyun nakshatraani yacchaasyehaasti yaccha naasti sarvam tad asmin saahitam iti/* (As one enquires that since at the abode of Brahman there was a lotus space then what would be that small space that would have to be realised! The reply has to be as follows: That specific space within the heart is as huge and cosmic as space outside within which are enveloped the heaven and earth, Fire and Air, Surya and Chandra, lightnings and Stardom, and so on! Whatever one perceives in the Universe is but a part of the unknown!) VIII.i.4-5) *Tam ched bruyuh asminsched idam Brahma pure sarvam smaahitam sarvaani cha bhutaani sarve cha kaamaah yadaitajjaraa vaapnoti pradhvamsate vaa, kim tatotishisyataiti// Sa bruyaat: naasya jaraayaitajjeeryati, na vadhenaasya hanyate; etat Satyam Brahma puram asmin kaamaah samaahitaah; esha atmaa-pahata-paapmaa vijaro vimrutyur vishoko viji- ghaastopipaasah, satya kaamah satya sankalpah, yathaa hi eveha prajaa anvaavishanti yatha anushasha -sanam, yam yam antam abhikaama bhavanti yam janapadam, yam*

kshetra bhaagam, taam tam evopa jeevanti// (The next query would be that if all aspirations and desires of the Beings are fulfilled in the abode of Brahman, then how about old age, diseases and such problems occurred, and what would be the answer to such natural mis-happenings!Then the answer would be that Brahman would not be victim of age, disease, death. Indeed this is always so in the true abode of Brahman where only positive blessings are derived. This is Brahman or the Self that has no decay, disease and death; it would be free from sins, and the resultant negative impact of sorrow, hunger, thirst, unfulfiled desires and unfailing will. But if the mind which is the head of body limbs misdirects vision, speech and the concerned senses, understandably the serving agents would obey their master and sins or virtues as the case might be are recorded on the balance sheet of Fate, while the Self or the Inner Conscience which for sure is not responsible for the acts of ommission and commission would remain as a mute spectator! Eventually the Being with its body adjuncts would have to suffer or enjoy the consequences; the blame or blessing is thus not, repeat not, due to the Self or Brahman since both being the same of Purity, but perhaps to what is called Fate or the balance sheet account on the basis of the body actions!)]

Further a jeevaa's chidaabhaasa rupa as of 'antargata antaratma's vaastavikata' or of the actual reality. One's own swabhaava buddhi of the tendency of paapa punyaas or of omissions and commisions, sukha duhkhaas, chanchala bhavanaas of unsteady feelings, diseases and deaths, bhuka and pyaasa or hunger and thirst, bandhana and moksha or imprisontments and deaths are all common in one's existence or life. Atma- Anatma the body and Nitya- Anitya Vastu. Each Being possesses two types of body- one is temporary and another is permanent. Death is like the change of one dress to another. 'Viyoga' or departure of the Soul is enevitable and is not overly agitated about. But as long as one exists, it is essential to follow the ground rules of a specific Rule Book which has the supreme motto of 'Shishtata' and 'Dushtata' viz. the Path of Righteousness and its Opposite which is Sinfulness. Hence human endeavour ought to be a pointer to 'Dharma- Nyaaya Aacharana' or the Preservation of Virtue and Justice. Joys and sorrows, Profits and losses, Victories and defeats are in the hands of 'karma phalita' or the fruits of the past and present deeds of vitue or otherwise. Yet, you ought to perform your duty irrespective of the final result, lest you become the victim of sinfulness disregard of the fruit since dutifulness could never be a substitute to the end result. The resultant buddhi or the essence of intellect and the self assessment called 'ahankaara' or ego consciousness; such is the numerical or Saankhya school of dualism of Purusha-Prakriti infused with permutative cum combinatioanal Pancha Bhutas or the Five Elements and their fall out Body Sensory feelings and acvivities all churned in one's mind aided by the life energy viz. Praana the vital energy. Thus the Theory commends Trigunas of Satvika-Rajasika and Tamasika nature of human tendencies and innate qualities: Satva guna is of goodness, kindness, and positiveness- Raajasika trait is of dynamism and even impulsive and proactive while tamasika trait is of ignorance, laziness, negative and pro destructive. Thus the Atma Jnaana is of typical human nature and a rather astonishingly complex mix of tendencies and traits! This Theory is of Self orientation and is of the questioning of the Unknown but of the derivative belief of one's own celestial and purely subjective belief of Somethingness beyond comprehension! This self belief should pass the test of reasoning and self conviction.

[Expla. vide Chhandogya upa 6-2-1 'Adviteeyata' or Singular Existence manifests surprising Plurality all rolled out from same uniqueness

VI.ii.1) *Sadeva, Saumya, idamagra aaseed ekam evaaditiyam, taddhaika aahuh, asad evedam agra aaseed ekam evaadwiteetam, tasmaadasatah sajjaayata/* (Svetaketu's father then stated that in the beginning, there was only one Being in existence with none else and out of that single existence emerged a second) VI.ii.2) *Kutas tu khalu, Saumya, evam syaat, iti hovaacha, katham,asatah sajjaayeteti, sat*

tveva, Saumya, idam agra aaseed ekam evaadwiteeyam/ (Indeed by which logic this was possible that existence could come out of non-existence especially the proposition was that at the beginning there was no other existence! The inference could be argued that three possibilities might be drawn: the term 'ekam' might have exluded 'sajaatiyata' or of the same tree like another tree; 'swagata bheda' or internal variation of the same tree's leaves, flowers or fruits; or 'vijaateeyata' or the differece of a tree from say a rock. But when one is referring to some one like the Unique Brahman, the aforesaid possibilities are ruled out!) VI.ii.3) *Tad aikshata, bahu syaam prajaayeteti, tat tejosrijaata: tat teja aikshata, bahu syaam prajaayeteti, tat aposhrijaata, tasmaad yatra kvacha shochati svedate vaa purushah, tejasa eva tad adhi aapo jaayante/* (Then thus Singular Existence resolved to create many and to start manifested Agni; that Agni saw and decided to create many and created water. This indeed was eventually later that whenever or whosoever suffers by way of sweat, that is apparently created from Fire; that is how water is a product of heat!) VI.ii.4) *Taa aapa aikshanta, bahvyah syaama Prajaayemaheet taa annam ashrajanta tasmaad yatra kvacha varsheeti tadeva bhuyishtham annam bhavati, adbhyaya eva tadhyannaadyam jaayate/* (Now these waters too felt that they should be many and created in excellent forms and this is how water in the form of rains created bountiful food; indeed thus food emerged from waters undoutedly!)]

Thus the kaarya-kaarana sanjnaata or the cause and effect pattern be the resultant sukha duhkhaas

Sama Buddhi' yields the fear of 'punya and paapa' or the pluses and minuses of the balancing of a sensitive balance. 'Samsaara Paribhramana' or the inevitable circlings of life has either a steel chaining up or a golden shackle and that is all the difference all about! Nishkaama buddhi negates 'karma phala' or the fruits of action but that is certainly not to be confused as inaction but well poised and balanced action! That type of sensitive balancing leads to further 'bandha vimochana' or further birthlessness named 'nirvana' or the Truthful Bliss! Therefore as long as your 'buddhi' does not get entangled in 'bhramas' or ever doubtfulnesses, and absolute neutrality to the contemporary happenings as being seen-heard-felt and experienced your mental poise is secure and stable. This is the state of Pure Consciousness]

<u>Further explanation of Stanza Three</u>

Nijatma bheda paksha of while explaining of about the Self and the sukha duhkhaas are common in varied proportions- some in large and to some else in small and further in mixed proportions. But the bondage remains till such time the sense of equanmity remains. Getting terribly agitated while facing insurmountable impediments and getting extremely overjoyed by very joyous experiences is the negation of a composure of mind and the ability to neutralise the emotions. One's capacity to neutralise the inner emotions of pleasures and pains alike is the State of Level Headedness. Sorrows and joys are the consequences of discontent and of success. The vicious circle of discontentment leads to disappointment which itches on the fear of failure. This creates irritability, fear, anguish, anger, and back to dissatisfaction of life. Sadhakas realise that without Shiva's approval even an ant or insect would not do harm. And 'Shivaagjna' is on account of one's own doings of the previous births and of the ongoing one, besides the estimated future foretellings too. The Karma Sutra explains: one's own 'karma phala' or the sweetness or sourness of the fruit is reciprocated.That firm belief of hope or disappointment as the case that may be, is the 'Atma Swarupa' which certainly not is the body but the Self Consciouness of the concerned body which is clean and transparent and indestructible and eternal.Whosoever whose likings or dislikings, or occurences of pleasures or pains exceed their permissible precincts, that person's mental poise is stated to be stable. Just as a tortoise is able to withdraw its 'panchendriyas' or limbs of awareness and action could be withdrawn into as though of immunity of the sorrows and joys alike that person is elevated to the state of Self Control. At the times of penance while undergoing fastings especially of delicacies of eating too, a remote semblance of indirect feeling of self contentment is traceable! In

otherwords abstinence of eating, sleepings, sex, playings of games, or indulgences of favorite hobbies would provide streaks of Limb Control as the stepping up of the ladder of 'indriya nigraha' or the self control is a firm step forward.

[Expla. vide Kathopa. II.i .1-6 The Self is certainly not attainable by Senses and once having achieved it is unified with the Supreme

II.i.1) *Paranchi khaani vyatrunat Swayambhuh tasmaat Paraanpashyati naantaraatman, kaschid - dheerah pratyagaatmaanam aikshad aavrita chakshur amritatvam iccham/*

(What so far has been stated especially vide I.iii.12 is being re-emphasised that Purusha is hidden in all beings and as such does not appear as the Self; but he could be perceived with fine and pointed intellect. The Self Existent Paramatma appears to have installed a thick, opaque and dark glass made of outer material made of limbs and senses and the Being is thus totally disabled to vision the other side. This is why one sees only one side of the screen and not the other where the Self actually is present in great gloryand splendour! But a very extraordinary Intellectual who discards the view of the fleeting material of misleading dazzle created by way of diversional tactics and makes exceptionl efforts to vision the 'Pratyagatma' deserves to vision the Self, the immortality!)

II.i.2) *Paraachah kaamaanunyanti baalaaste mrityoryanti vitasya paasham, Athadheeraa amrutatvam viditwaa dhruvamadhruveshviha na praarthayante/*

(The petty minded persons hanker after external desires and get entangled in the snares of destruction and death. On the other hand, those mature and intelligent persons, do discern what immortality in the midst of pulls and pressures of material enticements is all about and cleverly opt for the Reality and Truth)

II.i.3) *Yena rupam rasam gandham shabdaan sparshaamscha maithunaan, etenaiva vijaanaati kim atra parishishyate, etadvai tat/*

(Once what ever is perceivable by way of colour, taste, smell, touch of love and various other materials of transitory nature, the remainder is indeed the Reality, Permanent and Unchanging. 'Etad vai tat' or That truly is That! This is what Dharma Raja assured Nachiketa!)

II.i.4) *Swapnaantam jaagaritaantam chobhau yenaanupashyati, Mahantam Vibhumatmaanam matwaa dheerona shochati/*

(Even one realises that the Self being so subtle is not easy of achievement, once however he does realise 'That' as the all pervading Self, then that extraordinary person is replete with happiness alike in his waking state or of dreams, both being indistinguishable and even in death he would be distressed!)

II.i.5) *Ya imam madhvadam veda atmaanam jeevamuktikaat, Ishaanam bhutabhavyasya na tato vijugupsate: etad vai tat!*

(Having attained that nearness of the Great Self, he who is enjoying the results of his great deeds, feels comfortable even as a Jeevan Mukta, since he would be able to vision the past and future alike and what is more he would hardly distinguish the Self and the Supreme! This indeed is That!)

II.i.6) *Yah purva tapasojaatamadbhyah purvam ajaaata, guhaam pravishya tishthantam yo bhutebhir vyapashyata: etad vai tat!*

(Now that this person is able to vision inward into the Self, he visualises the Firtst Born Hiranyagarbha too as he was born before the Pancha Bhutas form Brahman the True Consciousness as stated to exist in

the cavity of the heart as the 'Antaratma' right in the midst of body and senses; indeed a clarification is offered that Hiranyagarbha is but an ornament of original gold which is Brahman!)]

[Expla. vide Brihadaaranyaka Upa. 4.11-21

IV.iv.11) *Anandaa naama te lokaah, andhena tamasaavritaah,Taamas te pretyaabhi gacchanti avidvaamasah abudho janaah/* ('Anandaa lokaas' or Huge Desert like Places of Unhappiness, are enveloped by darkness and get blinded; those ignorant persons or common folkwho are unenlightened and unwise continue so even after death being devoid of the knowledge and power of the Inner Self! Such of them are put on the well water cyclical chain of births and deaths for interminably long time) IV.iv.12) *Atmaanam ched vijayaneeyaad ayam asmiti purushah, kim icchan kasya kaamaaya shariram anusamjvaret/* (Indeed it is invariably impossible for any human being to realise the Individual Self and his capacity and might. Even among thousands, a person could never know what the Self is and deduce him as the Supreme! Indeed, he would not take much time to recognise his body parts and their sensory functions and still imagine that the Self could be independent to act and feel confident that he is the Supreme Self! After all could one be in his senses that he has no sufferance, want, disease and still feel complacent that the Self is Brahman himself!) IV.iv.13) *Yasyaanuvittaah pratibuddha aatmaasin samdehye gahane pravishtaah, Sa Vishwakrit, sa hi sarvasya kartaa tasya lokaah sa u loka eva/* (The one who has realised Brahman has indeed realised the Innermost Self that had entered themost dangerous and inaccessible maze of body, its organs and its impulses that Paramatma himself made and that Paramatma is none other than the Self present in the bodies of all the beings in the Creation! In other words, there needs to be introspection about the Self which is Paramatma all about!) IV.iv.14) *Ihaiva santotha vidmah tad vayam, na chet avedir mahati vinashthih, Ye tad viduh amritaah te bhavanti, athetare duhkham evaapiyanti/* (It is indeed the thick screen of 'Agjnaana' or ignorance that obstructs the awareness of the Interiors of the Self which is certainly not its physical eyes that cannot see properly, the ears that cannot hear, the skin that cannot touch and feel, the nose that cannot smell the inherent fragrance, the mind that cannot think that the Self is Paramatma himself! Indeed ignorance is the unending magnitude of destruction which in the form of the trap of births and deaths and never allows even for a second that Reality is the Self itself in the form of Pure Intelligence! Those who surpass that hurdle of ignorance should avoid the wrong and misleading high road of fiction and discover the real yet difficult narrow lane of Reality!) IV.iv.15) *Yadaitam anupasyati aatmaanam Devam anjasaa, Ishaanam bhuta bhavyasya, na tato vijugupsate/* (Under the guidance of an ideal teacher when an individual finally attains 'Brahma Jnaana', then he is neither an escapist to dodge the pulls and pressures of the body senses nor blame the previous times that entrapped the Self within the straight jacket of the birth-death-rebirth fobia of past-present and future! After all from whom does he escape from! He has to run away from the Self only for his ignorance!) IV.iv.16) *Yasmaad arvaak samvatsarah abhodhih parivartate, Tad devaa jyotishaam jyotih aayur hopaasatemritam/* (In the 'kaalamaana' or the Everlasting Cycle of Time, one normally makes the calculations of days and nights, years, and celestial luminaries of Sun, Moon and Nakshatras. Devas meditate Light as an attribute of longevity. In otherwords, those who are interested in longevity would need to meditate Light; and the Light of Lights is Brahman whose longevity indeed is Eternity!) IV.iv.17) *Yasmin pancha pancha janaah akaashascha pratishthitaah, tameva manya atmaanaam, vidwaan Brahma amritomritam/* (Parmatma Brahman is in the five groups of five namely Gandharvas, the Pitru Devatas, Devas, Asuras and Rakshasas, besides Subtle Ether /Akasha. And to realise the Individual Self is to realise them all; that is the Immortal Brahman Himself!) IV.iv.18) *Praanasya Praanam uta chakshushah chakshu uta shrotasya shrotram, Manaso ye mano viduh, te nichikyur Brahma Puranam agryam/*(Paramatma Brahman is revealed as the Radiance of the Self or the Pure Intelligence and indeed the Elemental or the Quintessential Vital Force or the 'Maha Praana'; It is also the Elemental

or Rudimentary Eye or the Eye of the Eye, the basic Ear of the Ear, the other fundamental organs especially the Mind of the Mind. Thus the elemental sense objects of the Innermost Self divulge and declare themselves as the integral parts of the Supreme and Primordial Purana Brahman) IV.iv.19) *Manasaiva anudrashtavyam, naiha naanaasti kim chana: mrityoh sa mrityum aapnoti ya iha naaneva pashyati/* (Indeed there is no duality of the Self and the Supreme Self as they are but the reflections of each other and this basic Truth is vindicated only by the elemental mind which is but the characteristic of Pure Knowledge. This Truism of Non Duality is witnessed from an Individual's journey from death to death and from birth to birth but for the superimposition of unawareness named ignorance!) IV.iv.20) *Ekadhai- vaanudrashtavyam etad aprameyam dhruvam, Virajah para aakaashaad aja aatmaa mahaan dhruvah/* (As the form of consistent and hormonised Pure Intelligence realises like the elemental ether permeating all over the Universe, the Individual Self is taintless as being free from the imperfections and contami -nations of body and senses. The Self is infinite and indestructible as neither it comes into life, nor exists, grows, begins to decline, decays and dies!)IV.iv.21) *Tameva dheero vigjnaaya pragjnaam kurveeta braahmanaah naanudhyaayaad bahoon shabdaan, vaacho viglaapanaam hi tat iti/* (Any intelligent contender of what is Brahman needs no doubt the pull-up of a guide within the ambit of Scriptures, but has to basically possess intuitive knowledge; this kind of knowledge is the result of renunciation by way of withdrawal of senses and high degree of introspection. Economy of words and restriction of Speech are high value assets and lesser the recourse of material world and preference for meditation are added advantages!)]

[Expla, Yoga Kundalini Upa. Chapter Three

1. Melana-Mantra: Hrim, Bham, Sam, Pam, Pham, Sam, Ksham. The lotus-born (Brahma) said: "O Shankara, (among) new moon (the first day of the lunar fortnight) and full moon, which is spoken of as its (mantra's) sign?
2. In the first day of lunar fortnight and during new moon and full moon (days), it should be made firm and there is no other way (or time).
3. A man longs for an object through passion and is infatuated with passion for objects. One should always leave these two and seek the Niranjana (stainless).
4-5. He should abandon everything else which he thinks is favourable to himself. Keeping the Manas in the midst of Sakti and Sakti in the midst of Manas, one should look into Manas by means of Manas. Then he leaves even the highest stage. Manas alone is the Bindu, the cause of creation and preservation.
6. It is only through Manas that Bindu is produced, like the curd from milk. The organs of Manas is not that which is situated in the middle of Bandhana.
7-8(a). Bandhana is there where Sakti is between the sun and moon. Having known Susumna and its Bheda (piercing) and making the Vayu go in the middle, one should stand in the seat of Bindu and close the nostrils.
8(b)-9(a). Having known Vayu, the above-mentioned Bindu and the Sattva-Prakriti as well as the six Chakras, one should enter the Sukha-Mandala (viz., the Sahasrara or pineal gland, the sphere of happiness).
9(b)-11. There are six Chakras. Muladhara is in the anus; Svadhisthana is near the genital organ; Manipuraka is in the navel; Anahata is in the heart; Visuddhi is at the root of the neck and Ajna is in the head (between the two eyebrows).
12. Having known these six Mandalas (spheres), one should enter the Sukha-Mandala (pineal gland), drawing up the Vayu and should send it (Vayu) upwards.
13. He who practices thus (the control of) Vayu becomes one with Brahmanda (the macrocosm). He should practise (or master) Vayu, Bindu, Chitta and Chakra.

14-15. Yogins attain the nectar of equality through Samadhi alone. Just as the fire latent in (Sacrificial) wood does not appear without churning, so the lamp of wisdom does not arise without the Abhyasa Yoga (or practice of Yoga). The fire placed in a vessel does not give light outside.

16. When the vessel is broken, its light appears without. One's body is spoken of as the vessel and the seat of 'That' is the fire (or light) within;
17-18(a). And when it (the body) is broken through the words of a Guru, the light of Brahma Jnana becomes resplendent. With the Guru as the helmsman, one crosses the subtle body and the ocean of Samsara through the affinities of practice.
18(b)-19. That Vak (power of speech) which sprouts in Para, gives forth two leaves in Pashyanti; buds forth in Madhyama and blossoms in Vaikhari - that Vak which has before been described, reaches the stage of the absorption of sound, reversing the above order (viz., beginning with Vaikhari, etc.,).
20-21(a). Whoever thinks that He who is the great lord of that Vak, who is the undifferentiated and who is the illuminator of that Vak is Self; whoever thinks over thus, is never affected by words, high or low (or good or bad).
21(b)-23(a). The three (aspects of consciousness), Vishva, Taijasa and Prajna (in man), the three Virat, Hiranyagarbha and Ishvara in the universe, the egg of the universe, the egg of man and the seven worlds - all these in turn are absorbed in Pratyagatman through the absorption of their respective Upadhis (vehicles).
23(b)-24(a). The egg being heated by the fire of Jnana is absorbed with its Karana (cause) into Paramatman (Universal Self). Then it becomes one with Para-Brahman.
24(b)-25. It is then neither steadiness nor depth, neither light nor darkness, neither describable nor distinguishable. Sat (Be-ness) alone remains. One should think of Atman as being within the body like a light in a vessel.
26. Atman is of the dimensions of a thumb, is a light without smoke and without form, is shining within (the body) and is undifferentiated and immutable.
27-28(a). The Vijnana Atman that dwells in this body is deluded by Maya during the states of waking, dreaming and dreamless sleep; but after many births, owing to the effect of good Karma, it wishes to attain its own state.
28(b)-29(a). Who am I? How has this stain of mundane existence accrued to me? What becomes in the dreamless sleep of me who am engaged in business in the waking and dreaming states?
29(b)-30. Just as a bale of cotton is burnt by fire, so the Chidabhasa which is the result of non-wisdom, is burnt by the (wise) thoughts like the above and by its own supreme illumination. The outer burning (of body as done in the world) is no burning at all.
31-32. When the worldly wisdom is destroyed, Pratyagatman that is in the Dahara (Akasa or ether of the heart) obtains Vijnana, diffusing itself everywhere and burns in an instant Jnanamaya and Manomaya (sheaths). After this, He himself shines always within, like a light within a vessel.
33. That Muni who contemplates thus till sleep and till death is to be known as a Jivanmukta. Having done what ought to be done, he is a fortunate person.
34. And having given up (even) the state of a Jivanmukta, he attains Videhamukta (emancipation in a disembodied state), after his body wears off. He attains the state, as if of moving in the air.
35. Then That alone remains which is soundless, touchless, formless and deathless, which is the Rasa (essence), eternal, and odourless, which has neither beginning nor end, which is greater than the great and which is permanent, stainless and decayless.]

.[Expla: vide Nrisimha Tapaneeya Upa. Ninth Chapter

Devas approached Prajapathi and requested him, "Oh God, please tell us about the Omkaratma (the letter Om which is the soul). He agreed and told them:
Atma stands behind and observes and is with you as a witness. It is lion, a form beyond thought, a form without feelings and something which can be attained from every where. There is nothing second to it, which is separate from that. It is the Atma which is ready everywhere. Due to the illusion this Atma appears as something different. From Pragna, due to the cover of ignorance, the world is produced. For the living being, Atma is the resplendent Paramatma. Because the sensory organs are not able to feel it, it is not known, even when it is known.
Prajapathi told devas, "see that Atma which is resplendent and without second, which is before you, as, "I am it and it is me". Has it been seen?"
Devas replied, "Yes, it has been seen. It is beyond things which are known and things which are not known. Where has illusion gone now? How did illusion disappear?"
Prajapathi told them, "It is not surprising that the illusion has disappeared. Because you are all people with a wonderful form. There is nothing surprising even in that. That form of the soul is natural to you all. Understand that is the form of "Om". You now tell me what you have understood."
They said, "it appears as if we have understood it and also appears as if that we have not understood it. It also appears as if it is beyond all description".
Prajapathi told them, "You have now got the knowledge about the soul".
They told him, "Oh, God, we are seeing it but we are not seeing it, like we see other things. We do not have capacity to describe it. Oh, God salutations to you. Please shower your grace on us."
Prajapathi told them, "If you want to know any thing more, please ask me. Ask without fear."
They told, "This knowledge about the soul is a great blessing. Our salutations to you."
Thus Prajapathi taught them. There is a stanza about it: "Understand that Atma which is spread everywhere by the practice of Om. Understand that, the Atma which does not have any thing which is different and which is in you as the knower, is very much within you. After understanding that stabilize there, as a witness who advises".]

[Expla. Sarasvati Upa. 10-68

10. The only one extolled in Vedas four- And their ancillaries; the non-dual Potency of Brahman - May She, divine, Sarasvati, protect me!
11. HRIM: From heaven, from the giant clouds, Let holy Sarasvati come,To our sacrifice; listening Kindly to the call, may the Queen, Of Waters gladly hear our sweet words!
12. Of this mantra (pavaka nah), Madhucchandas is the seer; Gayatri, is the metre; Sarasvati, the divinity; SRIM, the seed, power and lynch-pin; its application is for gaining whatever is desired; consecration is with the mantra.
13. Existing solely in the form of sense, Of sentence, word and letter,Without beginning and without end - May She, infinite Sarasvati, protect me!
14. SRIM: The purifier Sarasvati, Dispenser of nourishment,Treasure of intelligence -May She accept our sacrifice!
15. Of this mantra (chodayitri), Madhucchandas is the seer; Gayatri, the metre; Sarasvati, the divinity; BLUM, the seed, power and lynch-pin; consecration is with the mantra.
16. In the self, among the gods,The Sovereign Mistress of the gods – Dwells inwardly, forth uttering - May Sarasvati protect me!
17. BLUM: Inspirer of truthful words, Awakener of noble minds, Sarasvati receives worship.
18. Of this mantra (maho arnah), Madhucchandas is the seer; Gayatri, the metre; Sarasvati, the divinity; SAUH, the seed, power and lynch-pin; consecration is with the mantra.

19. She as the inner controller Rules over all in the three worlds, Dwells as Rudra, the Sun and others - May that Sarasvati protect me!
20. SAUH: Sarasvati shines splendidly - Vast sheet of water - who confers-Wisdom and all thoughts.
21. Of this mantra (chatvari vak), the seer is Uchathyaputra; Tristubh, the metre; Sarasvati, the divinity; AIM, the seed, power and lynch-pin; consecration is with the mantra.
22. Being manifested, She is experienced by sages looking inwardly;Pervasive, one, form of awareness, May Sarasvati protect me!
23. AIM: Speech is confined to four groups of words. These, intelligent Brahmans know.
Hidden in the cave, the three do not stir --The fourth group men speak forth.
24. Of this mantra (yadvak), the seer is Bhargava; Tristubh, the metre; Sarasvati, the divinity; KLIM, the seed, power and lynch-pin; consecration is with the mantra.
25. Being conceived in eightfold form - Of names, general and the like, She as the integral is manifest - May She, Sarasvati, protect me!
26. KLIM::She is the word of inert things;The Queen of gods dwells silently;Power milks four energy-streams;Whither has fled Her supreme form?
27. Of this mantra (devim vacham), the seer is Bhargava; Tristubh, the metre; Sarasvati, the divinity; SAUH, the seed, power and lynch-pin; consecration is with the mantra.
28. Whom the Vedas and all others- Of distinct or indistinct speech -Speak forth - the cow that yields all desires, May that Sarasvati protect me!
29. SAUH- The gods, divine Speech engendered! Her, beasts of all forms speak;The cow that yields sweet drink and vigour -To us may lauded Speech appear!
30. Of this mantra (uta tvah), the seer is Brihaspati; Tristubh, the metre; Sarasvati, the divinity; SAM, the seed, power and lynch-pin; consecration is with the mantra.
31. Knowing whom all bonds are cut;Along all paths the knower be aware: To that supreme abode - (Freedom) - May She, Sarasvati, protect me!
32. SAM, Though seeing, one does nor behold ,Speech; though hearing one does not hear; To one She does reveal Herself, As does a well-robed wife in love Unto her lord.
33. Of this mantra (ambitame), Gritsamada is the seer; Anustubh, the metre; Sarasvati, the divinity; AIM, the seed, power and lynch-pin; consecration is with the mantra.
34. Vesting things of name and form In Her, meditate they on Her, Of whom the form is the One Brahman, May that Sarasvati protect me!
35. AIM-Dearest mother! Best of rivers! Greatest goddess! Sarasvati! Unbelauded are we, almost - Mother! Make for us great name!
36. Female swan amidst the cluster Of the faces of the four-faced god -May the all-white Sarasvati Sport for ever in my mind!
37. Bowing to Thee, Sarada!Dweller in Kashmir's city, The I petition for ever -Grant me the gift of right knowledge!
38. Holding in Thy hands the string -Of beads, the goad, the noose, the book, Wearing the necklac of pearls, Reside Thou ever in my speech!
39. Thy neck is as the conch; thy lip Deep red; decked with all ornaments Art thou, goddess Sarasvati! Great One! reside on my tongue-tip.
40. Faith, grasp, intelligence Thou art,Goddess of Speech, spouse of Brahma;Thy home, the tongue-tip of devout Souls; Thou the giver of virtues, Such as restraint of mind's movements.
41. Obeisance to Thee, O Bhavani!Whose tresses deck the crescent moon.Thou art the stream of nectar that Extinguishes samsara's heat.
42. Whoso the gift of faultless poesy, And enjoyment and Freedom seeks, With these ten verses, worshipping ever,Bestows rich praise on Sarasvati,

43. To him who thus unfailingly Worships and lauds Sarasvati, Who has both faith and devotion,
Conviction comes in six brief months.
44. From him streams forth SarasvatiSpontaneous, lovely-lettered,In sounds of poetry and prose
Of import true and unmeasured.
45. A text unheard the poet grasps; Sarasvati's being he shares.
46. Sarasvati thus spake: Through Me even Brahma won Self-knowledge eternal;
Ever being Truth, Knowledge, Bliss, Mine is perpetual Brahmanhood,Without let or hindrance.
47. Thence through equilibrium Of qualities, Sattva,Rajas, Tamas, become I Prakriti; in Me
Chit's semblance shines, As reflection in mirror fair.
48. Once more, Prakriti shines Threefold wise, through that Reflection of the Chit;
And as determined by Prakriti, am I Purusha too verily.
49. The Unborn, in Maya In which pure Sattva reigns, Is reflected; Maya,
Prakriti is, that has Sattva dominant.
50. That Maya is adjunct, Wholly subordinate To all-knowing Ishwara; For, His alone oneness,
Over Maya lordship, and Omniscience are, in truth.
51. Being of Sattva made, In essence collective, Of worlds the spectator,He is God who holds power
To make, unmake or otherwise Make the universe; He Has virtues like all-knowingness.
52. Maya has forces two; one projection,The other, concealment: the first projects The world - all that is subtle and all gross.
53. The second veils, within, the gulf Between the Seer and seen; without, The gulf between creation and Brahman. Maya causes endless cosmic flux.
54. Nescience appears in Witness-light,To subtle body conjoined, Spirit and mind co-dwelling there
Become jiva phenomenal.
55. His Jivahood,Through ascription shines forth, also, In Witness-light; together with The fall of what conceals, and so, The shining forth of distinction, That (Jivahood) disappears, too.
56. So also, through subservience Of Brahman to the Power which Veils Its difference from cosmos,
Brahman shines forth in mutations.
57. Here, too, the difference that holds Between Brahman and the cosmos Shows not, once Maya's power which Conceals falls low; their difference Is in creation; in Brahman never.
58. Five factors are there here; being, Shining, loving, form, and name, too; The first three to Brahman pertain;Two others constitute the world.
59. Leave aside the last two factors, Be intent on the former three; Either in the heart, or without,
Practise always concentration.
60-63. Twofold is concentration In the human heart: with or without Aspects; that with aspects is, then,
Twofold, conforming to 'word' And 'object'; desire and its train Are objects of the mind; of them,
As spectator, meditate on Consciousness: that concentration Conforms to objects. 'I without
Taints am; being, knowing, loving I am; self-shining, devoid of Duality': to 'word' conforms.
Thus concentration with aspects. Abandoning 'objects' and 'words'For joy of deep Self-experience,
One wins concentration without Aspects: a flame in windless spot.
64. Like to concentration In the heart, outside too, in some Object twofold concentration
Takes place with discrimination Of name and form from pure Being.
65. The third, as said above, takes place When taste of bliss to silence leads;Time may, without a break, be spent In these six concentrations well.
66. With conceit in body gone, And Supreme Self realized, Wherever the mind may roam There rests immortality.The knot of heart is cut asunder And all doubts are slain;
67. All modes of action dwindle away When the Supreme Self is seen.

68. A finite soul, the supreme God - These notions are to Me imputed.They are not real - who knows this, In truth, is free - doubt is there none.]

[Expla. Vide Paingalopa. 1-2 on Release from Maya -3.Intensive Introspection - 4. Emancipation

1. *Athaashvaalayano bhaghavantam parameshtinam parisametyo vaacha/ Adheehi bhagavan brahma vidyaam varishtham sadaa sadbhih sevyamaanaam niguudham, yayaachiraat sarva paapam vyapohya paraatparam purusham upaiti vidvaan/* Along with prostrational venerations, Maharshi Ashvaalayana pleaded to Brahma Deva to teach him the knowledge of Brahman the all knowing, the unknown,the ever present, and the unimaginable eternity. That Brahman the Great Phenomenon is unreachable yet hidden right wit4hin, the pure of the purest,- and too far away yet too close and clinging to the Self.

2. *Tasmai sa hovaacha pitaa- mahashcha pitaamahascha shraddhaa bhakti dhyaana yogaad avehi, na karmanaa na prajaayaa dhaneva tyaagenaikeya amritatvam aanashuh/* Brahma replied that Brahman might be realised by shradda-bhakti-dhyaana-and yoga or conviction, devotion, contemplation and focussed mental application but not by occupation, progeny, material prosperity . The preparatory grounding needs to be abandonment of samsaara coupled with rejection of desires, backed by deep introspection.

Reference from Chhandogya Upa.- inputs of will power- meditation and enlightenment

Sturdy Self Belief, Will Power, Application of Mind to situations demanding dynamism of thought and action should make realisation possible : VII.v.1-3) *Chittam vaa va samkalpaad bhuyah, yadaa vai chetayatetgha samkalpayate atha manasyaati, atha vaacham iraayati, tam u maamnirayati, naamni mantra ekam bhaanti, mantreshu karmaani// Taani ha vaa etaani chittaikaayanaani chitte pratishthitaani, tasmaad yadi api bahu vid achitto bhavati, naayam astitibevainam aahuh, yad ayam veda, yad vaa ayam vidvaan nettham achittah syaad iti, atha yadi alpa vicchittavaan bhavati, tasmaa evota shushrutante, chittam hi evaisham ekaayanm, chittam aatmaa,chittam pratishtha, chittam upaassveti// Sa yash chittam brahmeti upaste, chittaan vai sa lokan dhruvaan dhruvah pratishtaan pratishtovyatamaanaan avyatamaanobhisidhyati, aavacchittasya gatam tatrasya yathaa kaamacharo bhavati, yashchittam brahmeti upaaste: asti, bhavavah, chittaad bhuyaa iti; chittaad vaa bhuyostiti; tamn me, bhagavaan, bravitva iti//* (Having made the Sankalpa or a firm decision, then the perseverance and staying power of what has been resolved would be the sustenance that needs to be followed up; the chitta or the intelligence to hold despite obstacles is thus superior to the will. As one deserves and desires, he wills, decides and ascertains as how to give a practial shape to the realisation of the goal; in the process he resorts to think, propel the organ of speech to utter mantras and perform the rites. It is possible that there might be shortcomings and the application of intelligence would need to be supplemented from other sources; in other words, one needs to meditate on the thought prcess and wherever felt necessary make amendments as rigidities should be softened. Indeed, all possible ommissions and commissions in the approach be incorporated and the modus operandi be revised as felt needed on a dynamic graph. The proverb states that most of the sections of the Society never even launch a project as they are basicallly diffident and know of their limitations; some handful of these do launch the project but as several hindrances crop up somewhere on way give up as tension overtakes their strong- enough will; but those very very few in millions face all the obstacles and finally reach the goal dropping many on the sideways! All these actions of perseverance emerge from thought and practical application of intelligence! Thus he who may be literally solitary to seek Brahman ought to contemplate and reflect deeply on intelligence in the form of Will Power to attain the absolute and unqualified world of Brahman as far as Will Power prevails.Meditation and Contemplation are superior to Will Power VII.vi.1-2) *Dhyaanam vaa va chittaad bhuyah, dhtaayativa Prithivi, dhyaayativaantariksham, dhyaayativa dyauh, dhyaayanti vaapoh,*

dhyaayantiva parvataah, dhyaayantiva Deva Manushyaah, tasmad ya iha manushyaanaasm mahaitvam praapnuvanti dhyaanaapaadaamsha ivaiva te bhavanti, atha yelpaah kalahinaha pishunaaupavaadinaste atha ye prabhavah dhyaanaapaadaamsha ivaiva te bhavanti;dhyaanam upaassveti// Sa ya dhyaanam Brahmeti upaaste, yaavad dhyaanasya gatam, tatraasya yathaa kaamacharo bhavati yo dhyaanam brahmate upaaste; asti, bhagavah, dhyaanaad bhuya iti;dhyaanaad vaava bhuyostiti;tan me, bhagavaan, bravitviti/ ('Dhyaanam' or meditation is more effective than the consideration of Will Power sinc after all the Self Determination has to pave way for Meditation. The process of meditation to Brahman is not a simple task! Primarily, one has to conquer the material world centering the Earth. Then the contemplation needs to surmount 'Dyauh'or the Intermediate Space. It is not an east task to overcome the pulls and pressurs of the Swarga by 'dhyana'. Then meditation of the glory of water and the high mountains needs to be prevailed upon.Then comes yet another intensity of humanity and divinity which has such a strong pull that is simply unimaginable and that complexity of that tough intensity is a near impossibility! Those among human beings who had already scaled the dizzy elevations and summits of glory in the pursuit of Brahman are not only few and far between but even of the stature of Naradas and Maharshis slip down the vallyes of failures out of jealousies and pettinesses. Such situations abound when meditation becomes warranted against pinnacles of meditation! It is stated that he who meditates on Meditation, he who is identified with what Meditation is all about, he attains freedom of movement of thought, action and deed; and he who is identified with meditation is indeed the Reality of Meditation itself!) Vigjnaanam or Enlightenment as facilitated by the fund of knowledge takes a futher step forward to realise Brahman: VII.vii.1-2) *Vijnaanam vaa va dhyaanaad bhuyah, vijnaanena va Rig Vedam vijaanaati, Yajur vedam Saama Vedam Atharvanam chaturtham,itihaasa puraanam panchamam, Vedaanaam Vedam, pitryam, raashim, daivam, nidhim, vaakovaakyam, ekaayanam, deva vidyaam, brahma vidyaam, bhuta vidyaam, kshaatra vidyam, nakshatra vidyam,sarpa devajana vidyaam,divam cha prithivim cha vaayum chaakaasham, chaapascha tejas cha, devamscha manushyaamcha pashumcha vayaamsicha trina vanaspatinshvaapadaani aakeeta patanga pipeelikam dharmam chaadharmam cha satyam chaanritam cha saadhu chaasaadhu cha hridayagjnaam chaahridayajnaam chaannam cha rasam chemam cha lokam amum cha vigjnaanenaiva vijaayanti, vigjnaanam upaassveti// Sa yo vigjnaanam Brahmeti upaaste, vigjnaanavato vai sa lokaan jnaanavatobhisidhyati, yaavad vigjnaanasya gatam, tatrasya yathaa kaamocharo bhavati, yo vijnaanam Brahmeti upaaste;asti, bhagavah, vigjnaanaad bhuya iti;vigjnaanaad vaa va bhuyosteeti; tan me bhagavan, bravitva iti/* (Reverting back to to basics, Sanat Kumara did appeciate the fund of extraordinary Vigjnaana of Brahmarshi Narada, which indeed was the breaking point of the quest of Brahman! Indeed, dhyanam or contemplation is possible on the strength of knowledge and enlightenment! Knowledge is amassing huge funds of empirical information and facts, while Vijnanam is the capacity for assimilation and understanding which is the bottom of Critical Analysis! Now, he who meditates on such deep and close assessement of Brahman, might be able to understand the range and depth of Brahman! But alas, none is sure to gauge the range and depth of Brahman as the proverbial origin and depth of Shiva Linga remains enigmatic! He who meditates Brahman might have a hope on the understanding of what kind of Truth that he is!)]

Stanza 3: <u>Intensive Introspection overcomes Arishad Vargas</u>

Parena naakaam nihitam guhaayaam bibhraajad etad yatayo vishaanti/ That kind of Introspection has to be aimed far above the achievement of swargaadi lokaas and even above, but aim into the Self alone in the 'antar guha' deep within the heart and make all out battling encounter against the enemies within as the eight proverbial enemies of Kaama- krodha- lobha-moha-mada- matsaryas or excessive desires - anger- avarice- infatuation- arrogance and jealousy and then enter into the strong fortress right within.

Stanza 4: <u>Renunciation and Vigjnaana guides to Emancipation</u>

Vedaanta vigjnaana sunishchitaarthaha samyaasa yogaad yatayah shuddha sattvaah, te brahma lokesha paraantakaale paraamritaah parimucchyanti sarva/ The Seekers who have somewhat digested the Veda Vigjnaana with purity of body-mind-thoughts and well drenched in the showers of renunciation aiming at Brahman might work out their own mechanism to explore and finally break open 'antaratma' well within.]

STANZA FOUR

Yathaa darpanaabhaava abhaasahaanou
mukham vidyate kalpanaaheenamekam/
Tathaa dheeviyoge niraabhaasako yah
sanityopalabhdhiswarupohamaatmaa/

Once a mirror image is removed then the reflection ceases to exist . Truth is eternal. Brahman is Truth and Reality. The Vedas are the ultimate authority. Everyone should strive to achieve dharma. Individual souls are immortal. The goal of the individual soul is moksha. When false appearances in the form of reflections cease so also when one's mind driven by panchendriyas.

Akasha with qualities of the ether element include- light, subtle, and immeasurable and are related to actions such as expansion, vibration, non-resistance. The ear is the sensory organ related to ether element. The tanmatra of the ether element is Sound or Shabda..Vayu / Air element is related to movement or a sense of constant motion. The qualities of air element include sensitivity, motion, cool and subtle presence. Skin is the sensory organ related to air element. The tanmatra of the air element is Touch or Sparsha.Agni: The air element performs movements and whenever there is movement, it causes friction and this leads to the formation of fire. The qualities of fire element are related to various functions such as penetration, digestion of food, conversion of thoughts, intellect and perception ght. The tanmatra of the fire element is Vision or Rupa.Water (Jala) – The water element qualities include liquidity or fluidity. Water imparts the vital quality of binding – e.g. when added water and soil, when only possible to mould earthen mud into a shape as pots or so, being an.important element for constructive nature and exhibits qualities such as adhesion, cooling, binding and liquidity. The tanmatra of the water element is Taste or Rasa Prithvi - The Earth element is solid, gross, hard and dense providing form, shape, structure and strength- like of teeth, nails, bones and muscles. Nose is the sense organ related to the earth element. The tanmatra of the Earth element is Smell or Gandha.

Now the Self is different from the mind and organs or the gross and subtle bodies. The external objects are experienced by on's mind, backed up by sense organs. It is only the self consciousness which is the Self that the mind and organs, which are by themselves inert. The real self or Nijatma is distinct from the temporary body.Material designations do not apply to this eternal soul.The Pratyagatma is spirit of Brahmas the Unknown the unchanging, eternal and conscious.Consciousness, as spread throughout the body, is a symptom of the soul. It is not for the first time that we existed in the world and both exist now - did so in several lives in the past and would be so in the future lives too while not recognising each other. Neither you nor me are permanent residents and as such , our lives are repetivive. Therefore, deaths and births have no indicators of life. Humanity as classified as of virtue or otherwise is cyclical too and the sub classification is denoted as of the virtue and otherwise only as uttama-madhyama or the ' other wise'. The persons as you have been referring too have to abide by the three tenses of past-present-future as per their respective 'karmaanubhavas' or as experiences of the fruits of their deeds of virtue or otherwise.

But they too belong to the chain of life!As the body witnesses childhood-youth- old age, to do the changes accordingly and gets terminated. So does the body changing from one life to another again and again. These changes are merely 'Deha Dharmas' but not 'Atma Dharmas' or as related to the body but not to the Soul. Thus births-growths- and deaths attract neither elations nor heart rending disappointments. Jnaanis thus get neutral and the depth of that awareness impacts them within themselves of inner consciousness.

Almighty Brahman enters each and every Being from Brahma to a piece of grass as the Antaratma or the Self- Conscience. The easiest yet the most difficult question ever is *Kah ayam atmaa* or which is that Self worship worthy! The reply would be the Antaratma or the Inner Consciousness: the expressions such as 'Samjnaanam' or the emotive sentience being the state of consciousness, 'vigjnaanam' or worldly awareness or knowledge, 'pragjnaanam' or instant mental responsiveness, 'medha' or brain power and retention capacity, 'drishti' or discernment and perception through senses, 'mathih' or capacity to think pros and cons, 'manisha' or mastertminded skill of planning, 'juutih' or capacity of forbearance, smriti or memory power, 'sankalpa' or ability to initiate and decide, 'kratuh' or tenacity and dedication, 'asuh' or calculated sustenance, 'kaamah' or craving obsession all ending up in 'Vashah' or forceful possession; all these are rolled into one word viz. Conscience or the super imposition of the totality of senses viz. speech, vision,touch,taste and generation. It is indeed that kind of ascent of self consciousness that submerges karta-karma-kriya into Brahman, once mortals attain at least of intervals of Immortality!

The Self and Supreme are mutual reflections; that identity of the two entities is despite the contexts of awaken and dream stages and the mortal's life in the final stage be described as a caterpillar which once reaches the edge of a grass but would seek to hold another grass piece for support and jump over! The causative fullness and derivative causation or the Cause and Effect Analysis thus states:

OM/ Purnamadah Purnamidam Purnaat purnamudachyate, Purnasya Purnamaadaaya Purnamev a-avashishyate/ Para Brahma is full and total; so is this Antaratma or the Individual Self Consciousness if full and total too. From 'Karyatmaka Purnatwa' or this causative fullness is manifested into the fullness of 'Karanaatmaka Purnatwa' or the derivative fullness. In other words, the Individual Self shrouded by the screen of Ignorance or Unawareness due all over its bodily form and sensual form, gets identified and unified to Fullness. In other words, from infinite cause the infinite effect is evidenced or from Infinite Universe, Infinite Brahman is evidenced or *Asatomaasadgamaya* or From Non-Reality to Reality or From Darkness to Luminosity! Futher, Damayita-Daana-Daya or Control-Charity-Compassion are three seeds of virtue. Since Prajapati's heart qaulifies the Beings likewise, he provides Jnaana or Knowledge to them and the resultant Sat-Yat or the Murtha or Gross and Amurta or Subtle Rupas of Brahman ie. the gross form by way of Pancha Bhutatmika Jagat leading to Arishad vargas and their remedies of 'Saadhana' and 'Satkarma'! Indeed Brahman manifests as Water-Sun-and Bhur-Bhuva-Swah while Mind of an Individual is the key indicator of the Truth and Untruth or Reality and Falsity. The aspects of Brahman are in varied forms such as: Vidyut Brahman or Lightnings, Vaak Brahman or Speech signifying Veda and Scriptures, Vaishvaanara or Agni, Vaayu Brahman and so on. Now human beings are thus motivated to realise Him by austerities, detachment, Gayatri worship, meditation to Praana the Universal Energy by Ukta Gita, intense meditation to Surya, Agni, Vayu and so on as these all are the ramifications of the Unknown. The travel pattern of a Good Soul after death as per 'karma phala' enter the smoke zone of ether and travel to Pitru-Chandraadi Lokas and after enjoying the company of Devas and after stipulated time return back to earth through ether/ rain as destined as a plant, insect, bird, animal or a human again..

There is a succint and subtle message of Atma Jnaana about the True identity of the Individual Self and the Supreme Soul .This Universe in totality is Brahman from whom it is born, exists and dissolves; hence one ought to meditate with tranquility and with sincerity; as he exists with conviction and faith, so does

he depart; indeed he or she shapes one's own destiny for sure! The Self comprises of mind, the vital force of the body and inner conciousness; his soul is like the Space; he is essentially of good nature, good intentions, good actions and without complaints and craving. The Self within the lotus of my heart is smaller than paddy, barley grain, mustard seed and so on but is indeed greater than earth, space, heaven and the totality of the Universe! This Self of mine as present in my heart is what all that is performed by way of actions, what all is desired, of excellent tastes-smells-speaks, etc with no margins of non-fulfillment! Such is the status of Brahman; on departure of the mortal world, this Self of mine would leave the perishable body and be identified with Brahman. He who has this unshaken faith shall truly attain that status.

Food is the product of five organs of Individual Self and five creations of Brahman viz. Pancha Bhutas but both the entities are the same. Vayu Deva the Deity of Dishas assumes the form of a bull and teaches about the magnificence of Brahman; He manifested just one 'Paada'or foot and Agni was a part of that single foot .Then Agni in the form of a Swan explained that beside him, Surya-Chandra-Vidyut too were manifested in that one foot ; An aquatic bird confirmed what Agni stated and qualified further that Praana-Chakshu-Shrotra-Manas too were the objects of worship.Undoubted supremacy of Praana the vital force in the body of a Being vis-a-vis the organs and senses.The status of Post Life Soul upto the stage of transmigration was interpreted by five oblations to Ahavaneeya Agni and the final oblation by water. Any person of Satkarma would take to Deva Yaana or the Divine Path versus Saamaanya Yaana or the Common Route after death; cautions for do's and don't's while alive need however to be observed. Much unlike the blind man and the elephant, the Universal Self is comprehensive comprising Sky, Vayu / Praana, Space, Earth etc . The futility of Teachings lands in arrogance but not the realisation of Truth 'Adviteeya' or the singularity of existence manifesting surprising plurality all rolled out of the same Uniqueness as with Andaja, Jeevaja and Udbhuja or born out of eggs, reproduction or sprouts as also Sun, Moon , Lightnings, the three folded forms of Agni, Aapas and Prithvi, the three basic colours of red-white-black have been highlighted for merger into Oneness.Three folded forms of Food-Water- Heat are evidenced by and emerging from Manas or Mind-Breathing and Speech. Mind indeed is the dominant factor for the survival of foood. Hence finally is the Truth: TAT TWAM ASI! Like bees collect honey from flowers, Truth or that Antaratma of all the Beings is similar too. Rivers flow in th same direction and so do various Beings remain as the same species as they are born, yet the common thread of Antaratma is retained always. The illustration of a live banyan tree since got dried up is dead but the Eternal Soul moves on further. Tiny and wasteful seed of a massive banyan tree is realisable only by the mind and faith as that explains its subtle essence of the Self in which indeed is the truth! More explicitly explained is the salt dissloved in water which is the Supreme Self as AHAM BRAHMA ASMI! That is the Subtle Essence of regaining the Self; indeed That isThat! A dying person loses speech, mind, energy and body warmth ready for merger into the Subtle Essence. In the mortal world, justice is delayed but never denied; retribution and recompense are real and definite; indeed THOU ART THAT! THAT IS THE TRUTH AND THE SELF! To realise Brahman one might underline the Power of Speech and Mental Calibre, Strong Sankalpa, Sturdy Self and Will Power, Application of Mind, Vijaana / Knowledge, Physical Strength arising from Anna / Ideal Food, Water, Heat Energy, Mental Power to see, hear, and think, Hope, Trust and Firm Conviction, and above all Praana, Nishtha / Commitment, Karyacharana /Involved Activity and Service towards Fulfillment. Brahman who is incomprehensible is indeed the Individual Self within one Self itself!

Detachment and Deliberation are the rudiments of Reliasing theSupreme. Righteous action irrespective of fruits begets further longevity to keep pursuing the path of enlightenment; Involvement of evil actions caused by panchendriyas like vision, hearing, touch, breathing, generation accentuated by mind blinds the Essentail Truth and the pace of recovery would be too slow even nil; Unity of Self and the Supreme is

evident and harnessing body parts and senses is of paramountcy to reiterate that essential Truth; both the Inner Self and the Supreme are stable yet on the move, nearby yet distantly unrealised, right within but without calling for intense introspection; the Self has no hatred for others since the action-reaction syndrome does not affect it in the least and those Yogis when realise this Reality wonder where there is hatred and what is the love; As there is 'tadaadmya' or absolute Identity, the Self and Supreme ought to be the same, irrespective of the play of senses and thoughts that the body carries; the Supreme is all pervading, unborn, bodyless yet allots clear instructions to follow by all entities; Pursuit of the path of Vidya and Avidya ie Knowledge against blind Ignorance needs to be distinguished since the latter enter the portals like rites, rituals and Sacrifices or get stuck to karma kaanda alone but Vidya is the higher plane of Learning ; Fruits of Vidya on the ascent path by wisdom, meditation and Karma or Work defined and duly blended;Knowledge and Ignorance both cross life and death but the former gets bliss while the latter gives rebirth; Prakriti or Maya and Purusha are manifest/ unmanifest but what is really worthy of worship be distinguished clearly; maya creates, preserves, destroys and recreates but the Driving Force is the Supreme**;** worship to Maya and Hiranyagarbha differs -one by 'Karma' another by 'dharmaacharana' and detachment; Truth and Immortality are concealed under the thick blanket of ignorance, may Surya open the Solar Orbit and let the golden vessel unveil Brahman or in other words worship to Solar Orbit reveals a golden disc and a Face within as Brahman ; solar Orbit discloses the Truth that Brahman is Surya Himself as it represents vision, the signs of death as also Bhur-Bhuvah-Swaha; Eternal Truth as divulged by worshipers is the Golden Disc or the Solar Orb and that the Supreme is Vayu the Vital Force; Vidya or Avidya, Deed or Misdeed, but the Ultimate Reality is Death and Agni. Thus Karmacharana be utilised to conquer 'mrityu'and and utilise atma jnaana to accomplish amritatva. 'Manas' or Mind is remote controlled by Almighty indeed. How does one realises this Almighty. The Teachings are invariably directed to two paths viz. Paraa Vidya and Aparaa Vidya. The former Knowledge is indended to achieve 'Sadyo Mukti' or of short term Liberation and Aparaa Vidya aims at superior learning to accomplish 'Krama Mukti'. The ParaaVidya seeks to overcome desires by way of Mind from the pulls and pressures of material desires by way of Abstinences, Sacrifices, Charities and such other acts of 'Karma Kanda' or 'Karma Yoga', while 'Aparaa Vidya' necessarily involves elevated levels of ' Atma Samskara' or of purification of mind and thought and focus on Inner Consciousness by way of demolishing the thick walls of Ignorance by way of 'Samyak Drishti' or Inward Vision as reflected in, and unification of the Self with the Supreme leading up the ladder of 'Krama Mukti'. Paraa Vidya is essentially highlights Sacrifices, Rites, and Meditations controlled by Manas and Praana or the Mind and Vital Energy as further controlling actions and their far reaching effects. It is stated that there are three Lokas attainable viz. the Manushya-Pitru- and of Devas. The world of Humans is attained through sons alone, that of Pitru Devas by way of Sacrifices and Deeds of Virtue, and of the Worlds of Devas by higher learning. While the Individual Self is unaffected by the deeds of virtue or vice, Brahmans seek to upgrade themselves by study of Vedas, yagjnas,daanaas, sacrifices, penances, fastings, etc. Karma kaanda attains offspring, wealth, fulfillment of material ends, and finally turns persons as ascetics and terminates their lives; yet the Self is unattached and whatever the body and mind does has no bearing on the Karma Phala. Thus the return of the Self be it from Swarga or Pitru Loka, after rebirth occurs even after the exhaustion of temporary Liberation. But why not seek indeed the Aparaa Vidya or Superior Learning to earn 'krama mukti' and secure 'Tadaatmya' or Unification of Jeevatma and Paramatma by way of Self-Realisation! Kena Upanishad opens with the interrogation as to who indeed is the driving force of one's life and the reply is that one's mind is the cause supported by Praana the Vital Force but its Remote and Real Instructor is one's own Conscience. The infrastructural set up of the Mind comprises the 'Panchendriyas'or functionaries of the body and these five are divided into five each of jaanendriyas or sensory organs and a set of Karmendrias or body parts enabling the execution of the acts as speech, vision, hearing, touching, and generation all as directed by mind and remote controlled by the

Conscience of Self. But indeed the Cause and Effect pattern of the Conscience causing the Praana and mind further effecting the body organs and senses is irrelevant for the simple reason of the Antaratma which is the Supreme Brahman would be far beyond comprehension of humans and Devas alike. Inner consciouness is neither of the faculty of 'Vaak' alone, nor of Manas, nor of Chakshu nor of Manas or all the faculties put together. As to whether anybody knows about Brahman the significance of speech; vision, Mind, and so on recalling the story of a blind man seeking to highlight one part of the body or another and deduce that an elephant was a head-its trunk-its tail-feet-etc. Indeed, one does not consider that he does not realise that he does not know either! It is known yet It is unknown! The Supreme is not an object even of extraordinary knowledge but of immense introspection and Self Realisation; it is neither perception nor comprehension but only intuition. Thus, to know one does not know but desires to know yet It remains unknown is all what all one knows! Once on realising the Supreme Truth, the Individual becomes aware that the Inner Consciousness or the Antaratma itself is within itself as the Paramatma. One wonders whether It is Maya ever preventing Jivas and Devas to discover the Truth. Devi Durga the Mother of the Universe would certainly descend to Earth to curb exreme pressures of the evil influences; Devi Durga is represented by Her divine wisdom as the spring of Brahma Vidya an awareness of Brahman both from the Cosmic and Individual Levels: In the Individual context, the Teaching is: the Indwelling Self or theAntaratma is always embedded into and anchored on to mind and ; latter once sharpened even while encased in the physical frame, be butressed with knowledge, faith., righteousness. As these are retained on the right side of the body, the truth on the left side and concentration of higest order in mind, Satya Brahman is then realised as the Truth! The phrase 'Satyameva' signifies the idioms 'Sat' or Tyat viz. Murtha-Gross and Amutra-subtle, the gros being Pancha bhutaatmika or of Five Elements as also Arishadvargaas of Kaama, Krodha,Moha, Mada, Matsaras; indeed 'Brahman' is Invincible, Birthless and All- Pervading. Concentration, faith, renouncement are the keys, while Vedas represent the limbs and Truthfullness!

Now, the concepts of Deva Yaana and Pitru- Yaana and about the passage of Soul after death. As one leaves the world, all the Beings are stated to reach the gate way viz. the Chandra Loka first; if fortunate on the basis of the karma phala or the balance account of good or negative results of the previous births, the gates get opened to Swarga or higher Lokas to the extent of what the positive account decides; if not the return starts and on way back experiences negative results and then retuns back to earth by way of rains and is reborn again on the basis of karma phala is reborn as a worm, insect, fish, bird, lion, or snake or as a human being. During the period of expectancy or the period in the garbha or the womb, the Praani or the Self would be in the form of Pure Consciousness and once delivered the thick cover of Ignorance or Maya envelopes and adopts the features and actions of the newly born. On the other hand if the departed Soul has an excellent track record and is destined to reach up to higher lokas right up to Brahma Loka due to Sacrifices, Tatwa jnaana, and so on then he or she attains the status of Brahma itself! How such blessed Soul is pampered with divine experiences are detailed in this Upanishad. 'Paraa Vidya' or the Highest Wisdom that Brahma was in the celestial forms as Surya, Chanda, Vidyut or Lightning, Thunder, Vayu, Agni and Aapsu Purusha or Water. But finally, Antaratma is indeed the reflection of Paramatma: *Ya eteshaam Purushaanaam karta yasya tat karma savaiveditavyah* ; thus Brahma Vidya was taught .

Citing the analogy of two birds named Suparna and Saayujya sharing the same tree, one being busy eating sweet fruits of the tree and another refraining from eating; as one is immersed in enjoying material pleasures, the other resists the temptations of life. The self indeed is the source of Brahman attainable byYoga, Karma, Tapasya and Truthfulness. As the Seeker of Reality finally confronts the vision of the golden hued 'Over Lord', he merges with the non duality of Purusha and the Self as the Source of Brahman. The Seeker attains equation and then the riddance of Tri Gunas and features, merits and non merits, 'paapa punyaas' as the final goal. Realising the significance of Praana as the key factor, the person

concerned would rather target the Antaratma in the Self instead of getting involved with esoteric exercises and show off knowledge and delights in the quest of the Self by taking to the established routes. The Self is achievable through the understanding as to what is Truth and Untruth as also Tapasya or austerities with control of mind and senses as the latter includes 'nitya Brahmacharya' or continuous abstinence, straightforwardness and non pretentiousness, and clean inner conscience leading to Self Illumination; indeed that is the Path of Parama Nidhana which truly indeed is the Seat of the Golden Hued! Since the role of Maya is the Cause of Rebirth and the Ultimate Truth is of Accomplishment, the Mundaka Upanishad describes the nature, pattern and emancipation finally. At the Time of Mukti or Deliverance, the fifteen body constituents of Five Jnaanendriyas or sensory organs, Five Karmendriyas or the responsive body parts of Action, Five Basic Elements of Nature, besides Mind all of them being headed by Prana at the end would all become integrated and unified as the Self Consciousness as the latter is but the same as the Supreme. Thus takes the qualification of the Self as *tarati shokam tarati paapmaanam guhaa gandhibhyo vimuktomrito bhavati/* or overcomes grief of mind, blemishlessness, and then the 'Sthitapragna' achieves freed from the knots of the unknown cave hidden in the mortal heart as shrouded by ignorance of Maya and accomplish Immortality!

What would be the a profile of Virat Purusha the Unsurpassing Cosmic Being: *angushtha maatrah purushontaratmaa,sadaa jnaanaam hridaye sannivishthah,* as also *Sahasra sheershaa Purushah sahasraaksha sahasra paat, shabhumin vishwato vritwaa ati atishthad dashaangulam// Purusha evedam sarvam yad bhutam yaccha bhavyam utaamritatavasyeshanno yad annenaanirohati//* or the Individual Self is hardly of thumb-size always residing in one's heart the disributing hub of energy from praana, with one's mind as charioteer of body organs and senses; the Virat Purusha or the Cosmic Person is stated to have thousand -figuratively - but countless-heads, eyes and feet thus describing His reach and magnitude, yet in the context of 'Antaratma' He is hardly of the size of ten inches covering Sapta Lokas, Sapta Patalas, Sapta Dwipas, Sapta Samudras, and Sapta Parvatas. Interestingly, the Cosmic Person Maha Purusha, being the Antaratma is totally unaffected by the actions of Individual body organs and senses; the latter is of myriad forms yet the Singular Form of the Supreme.The Eternal Paradox of Existence of Beings is dscribed in this connection by an analogy of two birds viz. Suparna and Sayuja both being companions clinging to the same tree, one eating sweet fruits and another refraining from eating at all, thus one enjoying the sweetness of life even becoming slaves of the evil influences with no regard of moralities of life but another exercising restraint despite temptations and calculating consequences. Sankhya Siddhanta of of Duality of the Supreme is discarded. Indeed the pull of Maya and Prakriti tends to blind the Beings to such an extent that the negativity of life invariably results in succumbing to the cycle of births and deaths and karma and dharma accounts are very rarely balanced let alone cancel off to attain Realisation of Rudra, the Pashupati natha subtly hidden in the Inner Self or Antaratma of all the Beings as **Tat-twam-asi** or Thou art Thou!

[Extracts vide Aiteriya Upanishad (1) Paramatma designed body organs and their resultant functions of the Virat Purusha and karma and prapti (2) Having materialised food, Bhagavan tried to seek its ready absorber/ taker among the body organs and their sense extensions (3) 'Kah ayam atma? Or which is that Self worship worthy!

I

I.i.4) *Taam abhyatapat, Tasyaabhitaptasya mukham nirabhidyataptasya mukham nirabhidyayata yathaandam: mukhaad vaah, Vaachognir naashike nirabhidyetaam naasikaabhyaam praanah, pranaad vaayuh, akshini nirabhidyetaam, akshibhyaam chakshuhu, chakshusa aadityah, karnou nirabhidyetaam, karnaabhyaam shrotram, shrotaad dishaa, twan nirabhidyata, tvaacho lomaani lomaabhya oushadhi-vanaspatayah, hridayam nirabhidyata, hridayaan manah, manasa chandramaah, naabhir nirabhidyata,*

naabhyaa apaanah, apaanaan mrityuh, shishnaam nirabhidyata, shishnaad retah, retasaa aapah/ (The Supreme Self designed the process of creation as follows: from his 'Mukha' (face), the mouth surfaced 'vaak' the vocal chord from which emerged sound and speech; from the faculty of speech materialised Fire; as the Supreme Self's nostrils parted, the sense of smell and the resultant Vayu or Air got generated. Similarly His 'Akshini' or two eyes turned up vision and eye sight; from the latter emerged Surya or the Sun; from the ears generated sound and the faculty of hearing and the sense of Dishas or directions. From the skin came the sense of touch, herbs and trees. From the heart the mind and Chandra or the Moon. The navel of the Supreme's physique the organ of outbreath and resultant death to the Beings; The Lord's seat of generative organ came procreation and semen which materialised water). This was how the cycle of Panchendriyas of the Supreme Self caused Pancha Karmendriyas, Pancha Jnanendriyas and Pancha Bhutas viz. the Body Parts of Deed, Sense and Elements in their respective Places!

1.ii.1) *Taa etaa Devataah srushtaa asmin mahatarnave prapatan tam ashanaaya pipaasaabhyaam anavaarjat; taa enam abruvaan aayatanaan nah prajaaneeh yasmin pratishthaa annam adaa eti/* (The Virtat or the prototype Human Being, besides the various Devatas as created were intially abandoned into an Ocean of Existence or 'Samsara' and were subjected to hunger and thirst; they all prayed to the Supreme Creator as to where would be their abode and hunger that could fulfil their sustenance and satisfy their basic needs of existence. They stated that the World was like an Ocean full of hunger, thirst, sorrow and disease and then two objects were hurled down into the ocean of 'Samsara'viz. 'Karma' and 'Praaptam' or Action and Result! Thus the fate of each Being has been decided on the basis of Its own Deed and Fruit! To enable sustenance of the Beings, these two foremost inputs or criteria became evidently revealed. Each individual as has been provided common body parts and senses and were left for themselves to utilise the facilities and opportunities intelligently for their betterment or unwisely for their onw ruin! The quantum, quality of opportunity is indeed common to one and all but the sagacity or foolishness of each Being's actions decide their individual proclivities!

(2)

<u>Having materialised food, Bhagavan tried to seek its ready absorber/ taker among the body organs and their sense extensions</u>

I.iii.3) *Tad enad aabhisrushtam parantya jighaamyamshat tad vaachaa jighrikshat tannaashaknod vaachaa graheetum; sa yad hainad vaacha grahaishyaad abhivyaahritya haivaannam atrapsyat/* (The food thus got created was not palatable and hence he sought to persuade it with encouraging speech and conversation but still could not succeed);[the food remained unconsumeed despite the efforts of nice breathing; it remained uneaten even by the help of good vision or by its attractive sight; no satisfaction of nice appreciation of the quality of food tempted the consumer; no touch of the food helped to generate interset to actually consume it either; the mind nor the generative organ helped interest in the actual consumption of the food, but finally the out breathing of Vayu or Air did the trick.]

I.iii.4) *Tad praanenaajidhrikshat, tan naashaknot praanena grahitum, sa yad hainat pranena grahitum; sa yadhainat pranenaa grahaisyad abhi pranyaa haivanam astrapsyat/* (The food was sought to be eaten by breathing but could not since breathing did not help the consumption of food, although its smell was inviting)

I.iii.5) *Tat chakshushaa jighrukshat tannaakshano cchakshushaa graheetum sa yaddainat chakshusaa ghraishyad drushtwaa haivannam atrapsyat/* (Bhagavan desired to absorb food by the good sight of the eyes.But he did not succeed to eat food by sight of scenic beauty and excellent viewing but one would be contented by merely seeing the food only!)

I.iii.6) *Tat chthotshotrenaa jighrakshat tan nashakashenoc chrotrena grihnetum sa yaddainacchotrenaagrahasis cha charutwaa haivaannam atrapsyat//* (Then he tried to eat food by good hearing but realised that enjoyment of music and cadences of wonderful hearing does not accentuate hunger)

I.iii.7) *Tat twachaajighra tan naashaknot twachaa graheetum; sa yad hainat twachaagrahaishyat sprushtawaa haivaannam atrapsyaat/* He then tried the medium of 'sparsha'by soft skin like the flowery silkiness which would indeed be in different contexts but one if famished of food and the pangs of hunger are on top of the mind, and velvetness of touch is simply ignored!

I.iii.8) *Tan manasaa jighrakshat, tan naashaknon manas grahitum; sa yad hainan manasaagrahaishyaad dhyaatwaa haivaannam astrapsyat/* The next medium that he tried is to engage one's mind and deep thoughts that should draw his attention to food, but as the thoughts fill up his mind he felt that food might not be the sole prize of attention as he is by now unable to concentrate on 'Annam'only at this stage, since all other body parts have also not evinced great interest, let alone craving for it!

I.iii.9) *Tat shishnenaa jighrukshat tannaashaknochcishnena graheetum; sa yad hainach chishnenaa grahaishyaad visrujya haivaanam atrapsyat/* (The tempation of sex by holding one's own generative organ failed too; he was not able nor interested in holding the organ, and even the emission of fluid / body reject would far outweigh the mere yearning of food!)

I.iii.10) *Tadapaanenaa jighrakshat, tad aavayat, saishonnasya graho yad vayur annayur vaa esha yad vaayuh/* (Finally, the person concerned sought to hold the out breath of the Vital Force Praana which indeed craves for food as created by Paramatma. The gasper of breath is truly the food and food alone and hence one's existence is not by excellent vision, good smell, capacity to hear and enjoy it, wonderful touch by skin, nicety of taste, an even the enjoymemt of sex but ultimately the real fact of existence is 'Apaana' of the 'Pancha Praanas of praana-apaana- vyaana-udaana-samaana' 'Vaayu' / Air sustained by food!)

I.iii.11) *Sa ikshata katham nvidam madrate syaaditi sa ikshata katarena prapadya iti, sa ikshata yadi vaachaabhi vyahatahrtam yadi pranenaabhi praanitam yadi chakshusaa drushtam yadishrotrena shrutam yadi twachaa sprushtam yadi manasa dhyaatam yadyopaanenaabhya paanitam yadi shish vistrushtam ata kohyamiti/* (Bhagavan then felt that if all the tasks are performed by various Devas concerned and if food too as the sustaining source is provided, then how himself could enter the body! If expression is through the organ of speech, breathing is through the nose, vision is through eyes, hearing is through ears, touching is by skin, and thinking is through my mind, and emission is by the reproductive organ, food is absorbed by the Vital Force, then what is the role by Bhagavan! Indeed in this cycle of cause and efffect syndrome, does Bhagavan get ignored as the Ruler has appointed agents and the latter steal the show of existence instead! Also, He should witness the continuous fun of the organs and senses that each Being experiences by way of speech, smell, vision, hearing, touch experience, reproduction and the role of the monitor of mind!

I.iii.12) *Sa etam eva seemaanam vidaryata dwaaraa prapadyata, saishaa virdrutirnaama dwaah tadetan naandayanam, Tasya traya aavasayaastraayaha swaapnaah, ayam aavasatoyam aavasata iti/* (After opening that very end, Bhagavan enters through the opening known as 'vidriti' or the gap or the crevice which indeed is very delightful; that cleft at the parting portion of hair on the 'crown' area would indeed be appropriate as eyes-ears-nose are the abodes of Staff Members. Further, He has 'trayah swapnah' or three kinds of Abodes viz waking, dream and deep sleep! It is stated that the right eye signifies the waking state or of full consciousness, the mind represents the dream state and the space within the human heart functions as deep sleep stage.

I.iii.13) *Sah jaatobhutaani abhivyaiktyaat kim ihaanyam vaavadishad iti, sa etam eva Purusham Brahma tataamamapashyat idamadarsham iti/* (As soon as a Being is born, Bhagavan enters the body of all but the awareness as the individual Soul or 'Antaratma' is perceived mostly in human Beings. He or she identifies with the Self and realises of being a man or woman, the state of mind of being happy or otherwise, body defects or abilities and so on. In other words, the Self owns the pluses and minuses of existence. As Almighty enters the body, the Purusha inside realises this awareness indeed; the Antaratma or the Individidul Self recognises too but as camouflaged by organs and senses does conveniently perform indiscretions !)

(3)

'Kah ayam atma? Or which is that Self worship worthy!

III.i.1) *Om koyamaatmeti vayamupaasmahe katarah sa atmaa, yena vaa pashyati, yena vaa shrunoti, yenavaa gandhaanaajighrati, yenavaa vaacham vyaakaroti, yenavaa swaadu cha vijaanaati/* (These questions are indeed relevant: Who is this that one needs to worship: The Antaratma or the Self! If so which one is this Self! Is this Self by whom one sees, smells odours of, one who hears about, by whom from one converses with, or by whom one distinguishes as of sweet or sour nature! Are there two Souls on this body, one with praana or the Vital energy or a distinctly another!)

Yad etad hridayam manaschaitat, Samjnammajnaam prgjnanam medaa drishtir dhartir matir maneesha juutih smritih sankalpaah Kraturasuh kaamo vasha iti, Sarvaani evaitaani pragjnaanasya naama dheyaaani bhavanti/ (The various nomenclatures of mental power called Intellect are the heart can assume ' Samjnanam' or emotive sentience being the state of consciousness, 'Aagjnaanam' or Authority, 'Vigjnaanam' or worldly awareness or knowledge, 'pragjnaanam' or instant mental responsiveness, 'medha'or brain power and retention capacity, ' dhrishti' or discernment and perception through senses, 'matih' or capacity to think pros and cons, 'manisha' or mastermindedness skill planning, ' juutih' or capacity of forberance, 'smriti' memory power, 'sankalpa' or ability to initiate and decide, 'kratuh' or determined tenacity and dedication, 'asuh' or calculated sustenance, 'kaamah' or craving obsession, and 'vashah' or forceful possession. All these are in short rolled into one word viz. **Conscience.** Indeed, its essence is heart and mind. Heart is the product of Varuna and water while heart emerges from mind. Mind is the offshoot of Chandra. Together, these constitute praana or the Vital Energy. Now the conscience as super imposed with various forms of senses viz. speech, vision, hearing, touch, taste and generation could cognize the Self while Brahman per se cannot be done so)

Esha Brahmaisha Indra esha Praja Patir ete sarve Deva imaani cha Pancha Maha Bhutaani Prithivi Vaayuraakaasha Aapo Jyotisheetyetyetaaneemaani cha kshudra mishraaneeva/ Beejaanitaraani chetaraani chandjaani cha jaarujaani cha swedajaani cha chodbhujjaani chashwaa gaavah Purushaa hastino yaatkincheda Praani jangamam cha particha yaccha sthaavaram sarva tatpragjnaanetram pragjnaane pratishthitam pragjnaanetro likah pragjnaa pratishthaa pragjnaanam Brahma/ (This Self or Conscience is alike Brahma, Indra, Prajapati, all the Devas; Pancha Bhutas or Five Elements of 'Prithivyaapastejovaayura akaashas'or Earth, Air, Fire, Air and Sky; besides the huge creations as also tiny creations like Yonija or born of womb, Andaja or born of eggs, Swedaja or born of sweat, Udbhuja or born of sprouts of earth; also four legged and two legged creatures, like horses, cows, elephants, human beings, and those of Charaachala or beings of mobility and stationary fixtures like mountains and hills. This entire 'Srishti' or Universal Creation is indeed guided by the Supreme Conciousness, set up by the Supreme Conciousness, guided by the Supreme Conciousness and supported by the Supreme Conciousness. Indeed all the Jnaanendriyas, Karmendriyas, Pancha Bhutas, Organs and Functions, in fact

each and every attribrute and action of the Totality of Universe is the Supreme Self that rolls the functions of Karta-Karma-Kriya!)\

(III.i.4) *Sa etena pragjnenaate manaasmaal lokaad utkaryaamumishmin swarge loka sarvaan kaamaan aapta -amiritaah sambhavat sambhavat/*(The Self or the Inner Conscience flies up to submerge into the Supreme at the end of mortal life span of the native and once again THE STATUS OF IMMORTALITY.]

STANZA FIVE

Manaschakshraareviyuktah swayam yo

Manaschahshuraadermanaschakshuraadih/

Manas chakshhraaderagamyaswarupah

Sa nityopalabhdhiswarupohamaatmaa/

Whatever one's own self, mind,vision , hearing, feelings and so on are felt, the Self is of the nature of eternal self consciousness, which is different from the mind and the organs. One's own mind-organs-complexion are varied. So be the gross body and the subtle body. The external objects are experienced by one's own mental, physical and psychological reactions. The experiencer and the respecive mind-buddhi, vision, feeling and the sense organs are clearly varied as of The close interactions of the individuls are ably and dexterousnessly fanned out by the kaleidoscipic variations symbolizing endless colors and forms in one's escape in the times of difficulty and self-doubt,constantly generating ever changing symmetrical patterns from small pieces of colored glass, and therefore anything that changes constantly. Likwise the Individual Self that illumines the mind-organs of karmendriyaas and jnaanendriyaas are ever varied. The ear is the sensory organ related to ether element. The tanmatra of the ether element is Sound or Shabda.The qualities of air element include sensitivity, motion, cool and subtle presence. Skin is the sensory organ related toTouch or Sparsha.The qualities of fire element are related to various functions such as penetration, digestion of food, conversion of thoughts, intellect and perception of light. The tanmatra of the fire element is Vision or Rupa. The element qualities include liquidity or fluidity. Water imparts the vital quality of binding – e.g. when added water and soil, when only possible to mould earthen mud into a shape as pots or so, being an.important element for constructive nature and exhibits qualities such as adhesion, cooling, binding and liquidity. The tanmatra of the water element is Taste or Rasa.. Thus The Earth element is solid, gross, hard and dense providing form, shape, structure and strength- like of teeth, nails, bones and muscles. Nose is the sense organ related to the earth element. The tanmatra of the Earth element is Smell or Gandha.Thus it is only by the self consciousness. Thus the self realisation is said that once a person reaches Self-realization, their new vision and understanding of themselves brings them continuous, permanent happiness. It will also bring equanimity to all circumstances-Inner peace-Freedom from all fears and anxieties- and Stronger, calmer relationships with others.Once a person reaches Self-realization, they are freed from their own desires and worldly attachments. They're also liberated from external pressures, such as cultural and social expectations, or political and economic influences. They are beyond self-delusion and material attachments.Self-realization involves letting go of many of the things that are associated with individual identity in order to find the true Self, which is eternal and unchanging. It is the difference between identifying with the ego and identifying with the true Self.

[Expla. vide 'Advaya Taarakopanishad of Shukla Yajurveda' explains:

That which helps you cross from the fear of birth, aging and death is called Tarakam (Tarayathi means Crosses). Understanding the appearance of the living being and God as separate entities is due to illusion and then examining and understanding the differences which exist in the world by the method of, 'It is not this', 'It is not this' and at last what remains at last is the Advaya Brahman (which does not have two forms). To get it we have to practice three aims.In the middle of body there exists the Sushumna Nadi which is as bright as the sun and as cool as the moon. It starts from Mooladhara and goes up to Brahmarandra which is in the top middle of the skull. It is well known that in the middle of it there exists Kundalani which is as bright as crores of suns and as thin as the lotus thread. The man who sees that with his mind's eye attains salvation by getting rid of all sins.One who sees constant light in the top portion of his, in the middle of his forehead has attained mastery of yoga .Wherever it is, if there is light above the head of a one, he is a yogi. The yoga within is of two types viz Poorva (pre) and Uthara (post). The pre yoga is tharaka and the post yoga is amanaska (beyond mind).

That which can be realized by sensory organs is one which has a form. That which is in between the eye lids is without form. Always for understanding the things within, practice with deep application of mind is necessary. In Tharaka yoga, the concepts like Daharakasa are understood only by the mind's eye. The Uthara (post) yoga is without form. It is beyond the mind.

Without batting the eye lids to see inside and outside, what we are aiming to see is called Sambhavi Mudra. The place where an expert in that type of mudra lives becomes very holy.

By the help of a great teacher one tries to find the Thuriya state hidden in either the sahasrara (thousand petal lotus) or the cave of the heart or end of the 12 Nadis. Ability to see it is only through the help of a great teacher.

If the teacher, who is a scholar in Vedas, who is a devotee of Lord Vishnu, who does not have jealousy in his mind, who is a great expert in yoga, who practices Yoga and who is the personification of Yoga blesses us, all the ties imposed by birth will vanish. At that moment all the sins committed in all the births will be destroyed. The Upanishad tells that one could achieve all the Purusharthas.]

[Expla. Kenopa 1-2 and 3

I.2) *Shrotrasya shrotram manaso mano yad vaacho ha vaacham sa u praanasya praanah, Chakshusha chakshuratiomuchya dheeraah pretyasmaah lokaadamritaa bhavanti/*

(Since that Great Source of Energy and Effulgence is the Ear of all ears with the faculty of hearing, the Mind of the minds, the Speech of speech, the Life of lives, the Eye of all eyes and so on the persons of High Learning do realise that all the organs and senses are essentially Self Born- albeit against the principle of self sufficiency in a body- since Self Realisation or Awareness is clearly distinguishable from the body faculties! Brihadaranyaka Upanishad vide IV.iii.6 clarifies that it is due to the light of the Self that one is able to sit: *Astam ita Aaditye, chandramasi astam ite,shaante agnou, shaantaayam vaachi, kim jyotir evaayam purusha iti/ Atmaivaasya jyotir bhavati aatmanaivaayam jyotishaaste, palyaayate, karma kurute, vipalyeti iti/* or if Sun, Moon, Fire and Speech were non existent, then how human beings could manage their actions! The reply would be that the Self serves as his light that would enable the human to sit, go about, work and return home. Thus the light is within the body itself yet indeed distinct from it; the awareness or the consciousness is different from the organs and senses; there is light within other than the body, yet that Self itself! *Katama Atmeti! Yoyam vijnaanamayah; praaneshu hridayaan –tarajjotih purushah/* or the person called the Self comprises of awareness or knowledge of the senses of vision,

hearing, touch, smell etc all directed to and emerging from its own radiance and illumination within. Katha Upanishad-II.i.13- is quoted: *Nityonityaanaam chetanaschetanaanaam eko bahunaam yo vidadhaati kaamaan, tamaatmastham enu pashyanti dheeraah teshaam shaantih shasvatonetareshaam/* or the Inner Self as the Supreme is totally independent, unique and All Pevasive yet creates myriad forms of all the homogeneous and untarnished purity called Consciousness; it is stated that those discerning persons do visualise the Self in the hearts of themselves as that is not corruptible by material pulls nor subject to the influences of body organs and senses. May there be eternal peace and contentment to withdraw themselves into introspection and discard frivolties and absorb the magnificence of the Self! Now having talked of the faculties of shrotra-vaacha-chakshu-manasa, an elaboration is attempted on 'Praana' the vital energy. Taittiriya Upanishad-II.vii.1-describes that at the beginning, Brahman was Self Created : *Yat vai sukrutam rasou vai sah, rasam hi evaayam labhavaanandi bhavati, kah hi eva anyaat kah pranyaat/* or the Self-Creator was the source of happiness; who indeed would inhale and exhale and if this source of major joy were non-existent, how could the supreme space within the heart would have sustained! Katha Upanishad-II.ii.3-further describes: *Urthvam Praanam unnayahati apaanam pratyagasyati, madhye vaamanamaaseenam vishve devaa upaasate/* or the Self is the driving force of Praana as the upward breathing and Apaana as the downward breathing; indeed Praana or the Vital Force energises the body parts and senses like speech, vision, hearing and thinking by mind. The Self is seated in the middle part of the body yet all expansive and is worshipped by all the Devas; in the Universal context, the Self moves about like the Swan compared to Sun as a swan symbolising all pervasive consciousness).

Reverse reply as to the Source and Process of Knowing THAT would involve cycle of births and rebirths

I.3) *Na tatra chakshurgacchati na vaangacchati no manah, na vidyo na vijaaneemo yathyait adnushihshyaat/*

(To the opening question as to which was the Original and Foremost Source that directed the Mind and the Vital Force to activise the body organs and senses of a Being to be fully functional, the explanation has been provided in the paragraphs above. This being so, the reverse process is not relevant as the body parts and senses are impossible to reach the Original Radiance which directed praana-mind-and the physique quite distinguished from the Inner Self which is the Supreme Itself. Neither the vision of the eyes, nor the faculties of speech and so on, besides 'manas' or mind the internal controller of limbs and senses could never ever see, hear, feel, speak about and even think, comprehend , imagine that Original Source.]

Hence the Self is the ear of the ear, the speech of the speech, vision to vision, and feeling to feeling and so on.The mind and senses are but the reflection of and the derivative from one's self consciousness.
In order to understand and grasp this first and foundational concept, Atman refers to the non-material self, which never changes. It is distinct from both the mind and the external body. This real self is beyond the temporary designation, race, gender, species and nationality. Consciousness, wherever it is found, is considered a symptom of the soul, and without it the body has no awareness. This life-giving soul is considered spirit (brahman), differentiating it from inert matter. Belief in the soul is not just theoretical or the property of theologians. The real self (atman) is distinct from the temporary body.Material designations do not apply to this eternal soul.The atman is spirit (brahman) – unchanging, eternal and conscious.Consciousness, as spread throughout the body, is a symptom of the soul.' That which helps you cross from the fear of birth, aging and death is called Taarakam or crosses.That which can be realized by sensory organs is one which has a form. That which is in between the eye lids is without form. Always for understanding the things within, practice with deep application of mind and intellecct is necessary.

[Expla. vide Kathopanishad1.iii-3 to 17]

I.iii.3) *Atmaanam rathinam vidhui, shareeram rathameva tu, Buddhim tu saarathim viddhi, manah pragrahamevacha/*

(This Individual Self is denoted as the Master of the Chariot, body is the chariot, charioteer is the 'buddhi' or the Intellect, mind is the bridle!)

I.iii.4) *Indriyaani hahaanaahu vishayaamsteshu gocharaan, Atmendriya mano yuktam bhokte -tyaahur maneeshinaam/*

(The Pancha Indriyas are the horses viz. the Pancha Karmendriyas ie.the eyes-ears- mouth-nose-reproductive cum excretionary organs and Pancha Jnenendriyas of seeing-hearing-eating- breathing and the concerned of the last afore said. Besides, material objects are the roads as countless. Those who understand these details are called the Self and the latter has the body adjuncts and the mind detailed above)

I.iii.5-8) *Yastva avigjnaavaan bhavati ayutena manasaa sadaa,Tasyendriyaani vashyaani sadashvaa iva saaratheh//Yastu vigjnaanaavaan bhavati yuktena manasaa sadaa, tasyendri –yaani vashyaani sadashvaa iva saaratheh// Yastva avigjnaavaan bhavati amanaakshah sadaashuchi, na satat padam aapnoti samsaaram chadhigacchati// Yastu vigjnaanavaan bhavati samanaskah sadaa shuchih, satu tat padam aapnoti yasmaat bhuyo na jaayate//*

(The Panchendriyas attached to the Charioteer called the Intellect lacks discrimination as that of the Intellect too, then the vicious horses too get carried away with wrong deeds. But once Intellect in tune with the bridle of mind is endowed with care and discretion then the organs too like the good horses tend to run on the roads of safety and well being. Contrarily, the master of the chariot looks bewildered as mute spectator to the unapproved deeds of the Charioteer, the bridle and the horses thus for sure getting deeply engaged in the cycle of births and deaths with all the risks of existence again and again either as humans or animals or worms depending on the deeds of the body concerned! However if the charioteer as associated with the bridle and quality horses would certainly take to smooth roads without pitfalls and seek to escape the dreaded cycle of births ans deaths!)

I.iii.9-11) *Vigjnaana saarathiryastu manah pragrahavaannarah, sodhvanah paarapaamneti tadvishnoh paramam padam//Indriyebhyah paraahyaarthaa, arthebhyascha param manah, manascha paraabuddhir buddher aatmaa mahaan parah// Mahatah param avyaktam, avyaktaat purushah parah, Puruhaan na param kinchit: saa kaashthaa, saa paraa gatih/*

(A person who is fortunate to possess a 'saarathi' or a charioteer of distinguishing ability with controlled psyche accomplishes the destination never to be born again and that indeed is the 'Paramam Padam' or the abode of the Supreme! Thus the ' arthaa' or the sense objects are 'paraah' or higher than the senses; in other words material objects are created to cater to 'Indriyas' but intelligence overcomes the temptations of the mind; the Antaratma or Inner Consciousness is on a far higher scale. Put in a different way, Maya or Illusion that tends to make the intelligence and action overpowers but the Consciousness is on a higher pedestal and has the ability to overcome the enticement. The pull of Maya is strong enough but 'Mahat'or the Great Soul is 'Param, Avyaktam, and Purusham, Purushaat na param kim chit'' or the Culmination, Subtle, and Purusha the Supreme or nothing there beyond!)

I.iii.12-13) *Esha sarveshu buthteshu gudhotmaa naprakaashate, Drushyate tvagraayaa buddhyaa sukshmayaa sukshma darshibhih/ Yacchedvaan manasi pragjnyaastad yacchecchanta aatmaani, Jnaanam aatmaani mahati niyaachet,tad yacchecchaanta aatmaani/*

(This Purusha is hidden in all beings from Brahma to bunch of grass but is covered by maya or cosmic illusion born of the mix of Satva-Rajas and Tamo Gunas. Only Maharshis and Great Seekers might perceive him as a subtle entity; the Paramatma is stated to reveal to none due to Yoga Maya or the Great Illusion as covered by Ignorance. Only through purified intellect as is available to Seekers, a hazy profile of Hiranyagarbha is perhaps seen by their mind's eye! The discerning person needs to merge into the 'Indriyas' or the organs into the intelligent Self and then infuse the latter into the 'Paramatma'. While so doing, the name-form-action of that particular Self is totally negated and there had to be a 'tadaatmya' or fusion of the two entities!)

I.iii.14-17) *Uttishthat jaagrat prapya varaan nibodhita, Kshurasya dhaaraa nishitaa duratyayaa, Durga payastatkavayo vadanti//Ashabdam asparsham arupam avyayam tathaa arasam nityam agandhavacchayat, Anaadyanantam mahatah param dhruvam nichaayya tanmrityu mukhaat pramuchyate// naachiketamupaakhyaanam mrityuproktam sanaatanam, uktvaa shrutvaa cha medaavi Brahma kote mahiyate//Ya imam Paramam guhyaam shraavayed Brahmasamsadi,Prayatah shraaddjha kaale vaa tadaantyaaya kalpate, Tadaanangyhaaya kalpat iti/ Iti Shri Kathakopanishad pradhamaadhyaaye triteeha valli//*

(This is a clarion call to all the creatures sleeping in ignorance: you must soon arise, awake and get alert from the seeds of evil! Indeed, the wise and knowledgeable must soon tread the sharp and slippery path of the dangerous razor's edge which could be hurting mortally, yet would be so worthwhile attempting the hardest as the termination point is bliss itself! The end of this arduous journey would free from the jaws repeated deaths and births. While attempting this the operatioal meneuvring has to be performed with extraordinary dexterity: the mission to Reality is truly subtle; it is subtle as one has to manage Pancha Bhutas or Five Elements and their extensions; earth is possessed of smell, taste, vision, touch and sound while water of the four of the preceding; Agni the last three or colour, touch and sound; Air of smell and sound and Akasha the sound as its quality. The Mission is subtle due also to gradual elimination of the sway of Panchendriyas. The grossnesss of wrong signals of Indriyas be therefore softened as one proceeds on the rajor's edge! The essence of Upanishads thus exhorts to distance from the jaws of death and seek proximity to what is titled as 'Ashabdam-asparsham-arupam-avyayam'or the soundless, touchless, formless- and endless Truth which also is 'Arasam-Nityam-Agandham-Anaadyantam-Mahatam-Param-Dhruvam or respectively the Tasteless, Constant, Odourless, devoid of Origin and Termination, Truly Distinctive and Superior and Changeless. The exhortation of Upanishads to the Creatures of Knowledge and Intellect is to detach from the tight and merciless grasp of the jaws of death comprising ignorance, desire and misleading actions away from the Reality and Truth! Lord Yama related to Nachikea the eternal Truism that a 'Medhavi' or a person of quintessential intellect is always acclaimed and glorified only for his endeavors to draw himself to the regions of Brahman the Truth! Truly enough, should a Vidwan after his own purification recite this Eternal Truth at an assembly of Brahmanas observing a death ceremony about this Highest Secret of Existence and its Aftermath!)]

Then Maha Bharata Shanti Parva is quoted: 219-224 panchendriyaas as follows:

Karnaam shabdashcha chittam chatrayah shavavasahadgrahe

Tathaa sparsho tathaa rupo tathaiva rasagandhayoh

Evam panchakriyaa hyote gunaastadyupalabdhaye

Yeenaayam trividho bhaavah paryaayaantasamupasthitah/

Diring the shravana kaala shotra ruupi indriya, shabda ruupi vishaya, atma chaitanya chitta ruupi vishaya, indriya and ‘atma chaitanya samyoga’ be possible.Likewise one’s own buddhi there would be of ‘aham pradhaanyata’ or ego consciousness and ‘buddhi heenata’ be of maanasika nigrahatva prabalatva or of the preponderance of swayam indriya balaheenata.

[Expla. vide Sarva saaraa Upa. Krishna Yajurveda

1. Om. What is Bandha (bondage of the Soul)? What is Moksha (liberation)? What is Avidya (nescience)? What is Vidya (knowledge)? What are the states of Jagrat (waking), Svapna (dreaming) , Sushupti (Dreamless sleep), and the fourth, Turiya (Absolute)? What are the Annamaya, Pranamaya, Manomaya, Vijnanamaya and Anandamaya Koshas (vestures or sheaths of the soul)? What is the Karta (agent), what the Jiva (individual self), the Kshetrajna (knower of the body), the Sakshi (Witness), the Kutastha, the Antaryamin (Internal Ruler)? What is the Pratyagatman (Inner Self), what the Paramatman (Supreme Self), the Atman, and also Maya? -- the master of Self looks upon the body and such like things other than the Self as Itself: this egoism is the bondage of the soul. The cessation of that (egoism) is Moksha, liberation. That which causes that egoism is Avidya, nescience. That by which this egoism is completely turned back is Vidya, knowledge. When the self, by means of its four and ten organs of sense beginning with the mind and benignly influenced by the sun and the rest which appear outside, perceives gross objects such as sound etc., then it is the Atman's Jagrat (wakeful) state. When, even in the absence of sound etc., (the self) not divested of desire for them, experiences, by means of the four organs, sound and the rest in the form of desires - then it is the Atman's state of Svapna (dream). When the four and ten organs cease from activity, and there is the absence of differentiated knowledge, then is the Atman's state of Sushupti (dreamless sleep).
]2. When the essence of consciousness which manifests itself as the three states, is a witness of the states, (but is) itself devoid of states, positive or negative, and remains in the state of non-separation and oneness, then it is spoken of as the Turiya, the fourth. The aggregate of the six sheaths, which are the products of food, is called the Annamaya-kosha, alimentary sheath. When the fourteen kinds of Vayus beginning with the Prana, are in the alimentary sheath, then it is spoken of as the Pranamaya-kosha, vesture of the vital airs. When the Atman united with these two sheaths performs, by means of the four organs beginning with the mind, the functions of desire, etc., which have for their objects sound and the rest, then it (this state) is called the Manomaya-kosha, mental sheath. When the soul shines being united with these three sheaths, and cognisant of the differences and non-differences thereof then it is called the Vijnanamaya-kosha, sheath of intelligence. When these four sheaths remain in their own cause which is Knowledge (Brahman), in the same way as the latent Banyan tree remains in the Banyan seed, then it is spoken of as the Anandamaya-kosha, causal frame of the Soul. When it dwells in the body, as the seat of the idea of pleasure and pain, then it is the Karta, agent. The idea of pleasure is that which pertains to wished-for objects, and the idea of pain is that which pertains to undesirable objects. Sound, touch, sight, taste, and smell are the causes of pleasure and pain. When the soul, conforming itself to good and bad actions, has made a link of the present body (with its past body), and is seen to be effecting a union, a connection as it were, with the body not yet received, then it is called the Jiva, individual soul, on account of its being limited by Upadhis. The five groups are those beginning with the mind, those beginning with the Prana, those beginning with the Sattva, those beginning with the will, and those beginning with merit. The ego possessing the attributes of these five groups, does not die out without the knowledge of the ever-attained Self. That which, owing to its proximity to the Self, appears as imperishable and is attributed to Atman, is called the Linga-sharira (subtle body), and the "heart's knot". The Consciousness which manifests itself therein is called the Kshetrajna, Knower of the Kshetra (body).

3. He who is the cogniser of the manifestation and disappearance of the knowenowledge, and the knowable, but is himself devoid of such manifestation and disappearance, and is self-luminous, is called the Sakshi, Witness. When being perceived in an undifferentiated manner in the intelligence of all beings, from Brahma (the Creator) down to an ant, it resides in the intelligence of all beings, then it is called the Kutastha. When, standing as the means of realising the real nature of the Kutastha and others, which are differentiations by virtue of possessing limiting adjuncts, the Atman manifests itself as inter-woven in all bodies, like the thread through a string of jewels, then it is called the Antaryamin, Internal Ruler. When the Atman shines forth - absolutely free from all limiting adjuncts, brilliant, as a homogeneous mass of consciousness in its nature of pure Intelligence, independent - then, it is spoken of as the Entity of "Thou" (Tvam), and as the Pratyagatman, Inner-Self. (That which is) Satya (the Reality), Jnana (Knowledge), Ananta (the Infinite), Ananda (Bliss), is Brahman. The Reality is the indestructible; That which, when name, space, time, substance, and causation are destroyed, dies not, is the indestructible; and that is called Satya, the Reality. And Jnana - that essence of Intelligence which has no beginning and no end, spoken of as Jnana.

4. And Ananta, the Infinite, (remaining in the same manner) as (does) clay in modifications of clay, as gold in modifications of gold, as thread in fabrics of thread, the antecedent, all-pervading Consciousness, that is in all phenomena of creation beginning with the Un-manifested, is called the Infinite. And Ananda, Bliss - the essence of the consciousness of happiness, the ocean of measureless bliss, and the state of undifferentiated happiness is called Bliss. That, of which the above fourfold nature is an indication, and which is permanent in all space, time, substance, and causation, is called the Entity of "That" (Tat) Paramatman, Supreme Self, and Para-Brahman, or the Highest Brahman. Distinguished from the Entity of "Thou" (when it appears to be) possessed of attributes, as well as from the Entity of "That" (when it appears to be) possessed of attributes, that which is all-pervading like the sky, subtle, whole by itself, pure Existence, the Entity of "Art" (Asi). Self-luminous, is spoken of as the Atman; the Entity of "not-That", also is spoken of as Atman. That which is beginningless, fruitful, open to both proof and disproof, neither real nor unreal, nor real-unreal - non-existent, when, because of the immutability of its own substratum, the cause of change is ascertained; -- existent when it is not so ascertained - (thus that) which is un-definable, is called Maya.

5. I am neither the body nor the ten senses, Buddhi, Mind, Ego. Without Prana and mind, pure, I am always the witness, pure consciousness, surely. I am neither the doer nor the enjoyer, only a witness to Prakriti. By my presence body etc., function as alive, still, eternal, ever joy, pure. I am Brahman to be known from all Vedanta, yet unknowable like sky and air. I am neither form nor action, only Brahman.

6. I am not body; birth, death do not come to me. I am not Prana - have no hunger and thirst; I am not mind - have no grief or delusion. I am not the doer - have no bondage or release.]

[Taittiriya upa.II.vii.5 and II.ix.1.Granting that the Supreme is Bliss, belief of the Self being so is hard to convince due to ignorance and Parama Rahasyam

II.viii.5) *Sa yashchaayam Purushe, yashchaayam Purshe, yashchaavaaditye, sa ekah, sa ya evamvit, asmaal lokaatpretya, etamannamayam atmaanam upasamkraamati etam praanamayam aatmaananupa sankraamati etam manomaa maatmaananupa sankraamati, eta vijnaana mayaaatmaanupa sankramati, tadpyesha shloko bhavati/*

(He- ‘ayam purushe yah cha asau Aaditye’- that is- the Purusha who is in all the Beings as also in Sun God- is the same. He is stated to be directlyinferred from Vedas, the particle that occupies the Universe

from Brahma downward ; He is the Supreme Self and the Individual Self: *Sa ekah/* or just the same. He is the non-dual Truth, Knowledge and Infinity. He is 'annamayam praana mayam atmaanaam', comprising at once to the Gross Elements being the Self built up of food and the consequent body and the cosmic body with the life force viz. the Praana. He is *Tat tvam asi* or That Is the Self and That is the Truth, Thou Art That! as affirmed in Chhandogya Upanishad (VI.viii.7) Indeed, those who refrain from the ills of Samsaara has the ways and means of attaining the Self or the Inner Conscience viz. Antaratma, despite the pulls and pressures of Panchendriyas and mind, on gaining intelligence backed up by appropriate knowledge. The Antaratma is Paramatma himself, once the veil of ignorance and of Maya is cleared!)

The'parama rahasyam'of Upanishads or essence of teaching is of Unity of the Supreme and the Self

II.ix.1) *Yato vaacho nivartante apraapya manasaa saha, Ananandam Brahmano Vidvaan, na bibheti kutaschaneti/ Etam vha vaava na tapati kimaham saadhu naakakaravam, kimaham paapoamakaravamiti, sa ya evam vidvaanete aatmanam sprunute, ubhe hi evaisha ete aatmaanam sprunute, ya evam Veda, ityupanishad/Iti Brahmaanandavalli samaaptaa/*

(Once enlightenment dawns in the mind and thought of a person due both to knowledge, contant introspection and 'Satkarma' or the cumulative fruits of births and rebirths, that blessed Soul conquers fear by unveiling the Reality that despite the play of misleading signals sounded by 'Panchendriyas'and the mind too, the Great Bliss is within the Self ! The person bemoans that through out the perpertual cycle of births-deaths-and births again and again, as to why wisdom did not dawn so far and why was the past tense prevailed with more of misdeeds than the acts of virtue and justice! So far he has been misdirected to wag the mouth and speech, to witness evil acts, to taste wrong foods, to smell foul, to refrain against evil hearing, to walk the wrong lanes, to handle evil acts wantonly , to entertain all the unjust feelings and thoughts in mind and misuse the organs of generation! It is none too late however to search for the Inner Conciousness as the reflection of the Suptreme at least now that the object of search is neither on the Skies nor Clouds, in the wind, fire, water, Sun or Moon or elsewhere but indeed the nearest, nay, that Itself as That or This! This is indeed the most secret of revelations of Upanishads, Vedas and the Totality of Knowledge redesignated as the consummation of Bliss!]

[Expla. Varahopa. Chapter 4.

On another occasion Nidagha asked Lord Ribhu to enlighten him as to the characteristics of Jivanmukti. To which Ribhu replied in the affirmative and said the following: "In the seven Bhumikas (or stages of development of wisdom) there are four kinds of Jivanmuktas. Of these the first stage is Subhechcha (good desire); the second is Vicharana (inquiry); the third is Tanumanasi (or pertaining to the thinned mind); the fourth is Sattvapatti (the attainment of Sattva); the fifth is Asamsakti (non-attachment); the sixth is the Padartha-Bhavana (analysis of objects) and the seventh is the Turya (fourth or final stage). The Bhumika which is of the form of Pranava (Om) is formed of (or is divided into) Akara - 'A', Ukara - 'U', Makara - 'M' and Ardha-Matra. Akara and others are of four kinds on account of the difference of Sthula (gross) Sukshma (subtle), Bija (seed or causal) and Sakshi (witness). Their Avasthas are four: waking, dreaming, dreamless sleeping and Turya (fourth). He who is in (or the entity that identifies itself with) the waking state in the gross Amsa (essence or part) of Akara is named Vishva; in the subtle essence, he is termed Taijasa; in the Bija essence, he is termed Prajna; and in the Sakshi essence, he is termed Turya.]
He who is in the dreaming state (or the entity which identifies itself with the dreaming state) in the gross essence of Ukara is Vishva; in the subtle essence, he is termed Taijasa; in the Bija essence, is termed Prajna; and in the Sakshi essence, he is termed Turya.

He who is in the Sushupti state in the gross essence of Makara is termed Vishva; in the subtle essence, Taijasa; in the Bija essence, he is termed Prajna; and in the Sakshi essence, he is termed Turya.
He who is in Turya State in the gross essence of Ardha-Matra is termed Turya-Vishva. In the subtle, he is termed Taijasa; in the Bija essence, he is termed Prajna; and in the Sakshi essence, he is termed Turya-Turya.
The Turya essence of Akara is (or embraces) the first, second and third (Bhumikas or stages of the seven). The Turya essence of Ukara embraces the fourth Bhumika. The Turya essence of Makara embraces the fifth Bhumika. The Turya essence of Ardha-Matra is the sixth stage. Beyond this, is the seventh stage. One who functions in the (first) three Bhumikas is called Mumukshu; one who functions in the fourth Bhumika is called a Brahmavit; one who functions in the fifth Bhumika is called a Brahmavidvara; one who functions in the sixth Bhumika is called a Brahmavidvariya; and one in the seventh Bhumika is called a Brahmavidvarishtha. With reference to this, there are Slokas. They are:
1. Subhechcha is said to be the first Jnana-Bhumi (or stage of wisdom); Vicharana, the second; Tanumanasi, the third;
2. Sattvapatti, the fourth; then come Asamsakti as the fifth, Padartha-Bhavana as the sixth and Turya as the seventh.
3. The desire that arise in one through sheer Vairagya (after resolving) 'Shall I be ignorant? I will be seen by the Shastras and the wise' (or 'I will study the books and be with the wise') - is termed by the wise as Subhechcha.
4. The association with the wise and Shastras and the following of the right path preceding the practice of indifference is termed Vicharana.
5. That stage wherein the hankering after sensual objects is thinned through the first and second stages is said to be Tanumanasi.
6. That stage wherein having become indifferent to all sensual objects through the exercise in the (above) three stages, the purified Chitta rests on Atman which is of the nature of Sat is called Sattvapatti.
7. The light (or manifestation) of Sattva-Guna that is firmly rooted (in one) without any desire for the fruits of actions through the practice in the above four stages is termed Asamsakti.
8-9. That stage wherein through the practice in the (above) five stages one, having found delight in Atman, has no conception of the internals or externals (though before him) and engages in actions only when impelled to do so by others is termed Padartha-Bhavana, the sixth stage.
10. The stage wherein after exceedingly long practice in the (above) six stages one is (immovably) fixed in the contemplation of Atman alone without the difference (of the universe) is the seventh stage called Turya.
11. The three stages beginning with Subhechcha are said to be attained with (or amidst) differences and non-differences. (Because) the universe one sees in the waking state he thinks to be really existent.
12. When the mind is firmly fixed on the non-dual One and the conception of duality is put down, then he sees this universe as a dream through his union with the fourth stage.
13. As the autumnal cloud being dispersed vanishes, so this universe perishes. O Nidagha, be convinced that such a person has only Sattva remaining.
14. Then having ascended the fifth stage called Sushuptipada (dreamless sleeping seat), he remains simply in the non-dual state, being freed from all the various differences.
15-16(a). Having always introvert though ever participating in external actions, those that are engaged in the practice of this (sixth stage) are seen like one sleeping when fatigued (viz., being freed from all affinities).
16(b). (Lastly) the seventh stage which is the ancient and which is called Gudhasupti is generally attained.
17. Then one remains in that secondless state without fear and with his consciousness almost annihilated where there is neither Sat nor Asat, neither self nor not-self.

18. Like an empty pot in the Akasa, there is void both within and without; like a filled vessel in the midst of an ocean, he is full both within and without.
19. Do not become either the knower or the known. May you become the Reality which remains after all thoughts are given up.
20. Having discarded (all the distinctions of) the seer, the sight and the seen with their affinities, meditate solely upon Atman which shines as the supreme Light.
21. He is said to be a Jivanmukta (emancipated person) in whom, though participating in the material concerns of the world, the universe is not seen to exist like the invisible Akasa.
22. He is said to be a Jivanmukta, the light of whose mind never sets or risen misery or happiness and who does not seek to change what happens to him (viz., either to diminish his misery or increase his happiness).
23. He is said to be a Jivanmukta who though in his Sushupti is awake and to whom the waking state is unknown and whose wisdom is free from the affinities (of objects).
24. He is said to be a Jivanmukta whose heart is pure like Akasa, though acting (as it) in consonance to love, hatred, fear and others.
25. He is said to be a Jivanmukta who has not the conception of his being the actor and whose Buddhi is not attached to material objects, whether he performs actions or not.
26. He is said to be a Jivanmukta, of whom people are not afraid, who is not afraid of people and who has given up joy, anger and fear.
27. He is said to be a Jivanmukta, who though participating in all the illusory objects, is cool amidst them and is a full Atman, (being) as if they belonged to others.
28. O Muni, he is said to be a Jivanmukta, who having eradicated all the desires of his Chitta, is (fully) content with me who am the Atman of all.
29. He is said to be a Jivanmukta, who rests with an unshaken mind in that all pure abode which is Chinmatra and free from all the modifications of Chitta.
30. He is said to be a Jivanmukta in whose Chitta do not dawn (the distinctions of) the universe, I, he, thou and others that are visible and unreal.
31. Through the path of the Guru and Shastras, enter soon sat - the Brahman that is immutable, great, full and without objects - and be firmly seated there.
32. Shiva alone is Guru; Shiva alone is Vedas; Shiva alone is Lord; Shiva alone is I; Shiva alone is all. There is none other than Shiva.
33. The undaunted Brahmana having known Him (Shiva) should attain wisdom. One need not utter many words as they but injure the organ of speech.
34. (The Rishi) Suka is a Mukta (emancipated person). (The Rishi) Vamadeva is a Mukta. There are no others (who have attained emancipation) than through these (viz., the two paths of these two Rishis). Those brave men who follow the path of Suka in this world become Sadyo-Muktas (viz., emancipated) immediately after (the body wear away);
35. While those who always follow the path of Vamadeva (i.e., Vedanta) in this world are subject again and again to rebirths and attain Krama (gradual) emancipation, through Yoga, Sankhya and Karmas associated with Sattva (Guna).
36. Thus there are two paths laid down by the Lord of Devas (viz.,) the Suka and Vamadeva paths. The Suka path is called the bird's path; while the Vamadeva path is called the ant's path.
37-38. Those persons that have cognised the true nature of their Atman through the mandatory and prohibitory injunctions (of the Vedas), the inquiry into (the true meaning of) Maha-Vakyas (the sacred sentences of the Vedas), the Samadhi of Sankhya Yoga or Asamprajnata Samadhi and that have thereby purified themselves, attain the supreme seat through the Suka path.
39-40. Having, through Hatha-Yoga practice with the pain caused by Yama, postures, etc., become liable

to the ever recurring obstacles caused by Anima and other (Siddhis) and having not obtained good results, one is born again in a great family and practices Yoga through his previous (Karmic) affinities.
41. Then through the practice of Yoga during many lives, he attains salvation (viz.,) the supreme seat of Vishnu through the Vamadeva path.
42. Thus there are two paths that lead to the attainment of Brahman and that are beneficent. The one confers instantaneous salvation and the other confers gradual salvation. To one that sees (all) as the one (Brahman), where is delusion? Where is sorrow?
43. Those that are under the eyes of those whose Buddhi is solely occupied with the truth (of Brahman) that is the end of all experience are released from all heinous sins.
44. All beings inhabiting heaven and earth that fall under the vision of Brahmavits are at once emancipated from the sins committed during many Crores of births."]

STANZA SIX

Sa eko vibhaati swatah shuddhha chetaah

Prakaashasvarupopi naaneva dheeshu/

Shaaavedakastho yathaa bhaanurekah

Sa nitropalabhdhisvaruupohamaatmaa/

The Self which indeed is the reflection of Paramatma is indeed self radiant being of eternal consiousness as being nodoubt hidden in the shareera of each and every being including manushya-deva daavavaas and creatures or Beings acquiring own Souls are of three kinds of seeds, viz. those which are born of eggs/ Andajas like birds, serpents; born of wombs like human beings and animals viz. jeevaas; and born of plants viz. uddhbhujas or those due to sprouting; another category is stated to be svedajas or born of mire and body warmth like bugs and lice but these too are stated to have been born of udbhujas basically. Now it is that Deity in the form of an Individual Self which enters into these three kinds of bodies minus however its organs and senses. That Deity which is the Primary Being called 'Sat'or Truth would enter three divinities viz. the elements of Fire, Water and Earth. The red colour of Agni, the white colour of 'Aapas' or water and Earth signifying Food are thus the extensions of one single Deity. Now in this way each of the deities is thus able to acquire a name and form.This is how each of the three fold would enter three Divinities and the latter further manifest three fold further viz. the Tejas of red colour, Apas or water of white colour and Food created by Earth! Indeed this is the multifolded Evolution or Development of shareeraas.

The Self thus is subject and could not be hence the object to be experienced by the sense organs. When the senses are totally withdrawn from the external objects and not' repeat not the Self then only the Self be reliased as explained vide Kathopanishad which states that when the Supreme Soul makes the body senses out going and the body senses are not tuned to the external objects then the merger of the body remains flies off to another body by way of transmigration.

[Expla. (1) Chhandogya VIII.vi.1-6 and VIII.12.1 (2) Kathopa 1.3.12-13 (3) Brihadaaranyaka 4.4.18 to 24]

(1)

Chhandogya Upanishad explains:

VIII.vi.1-6) *Atha yaa etaa hridayasya nadyaah taah pingalassya nimnastishthanti, shuklasya neelayasya peetasya lohitasyeti; asau vaa aadityah pingalah esha shuklah, esha neelah, esha peetah, esha lohitah// Tad yathaa mahaapatha aatata ubhau graamau gacchhaatimam chaamum cha;amusmaad adityaat pra-taayante taaasu naadisushruptaah, aabhyo naadibhyah prataayante temusminn aatityashruptaah//Tad yatraitat suptah samastah samprasannah svapnam na viaanaati aasu tadaa naadeeshu shrupto bhavati, tam na kaschana paapmaa sprushati, tejas hi tadaa sampanno bhavati// Atha yatraitad abalimaanam neeto havati, tam abhita aasheena aahuh jaanaasi maam, jaanaasi maam iti;sa yaavad asmaacchareetad anutkraanto bhavati, taavaj jaanati//Tadeshashlokah:Shatam chaikaa cha hridayasya naadyah taasaam murdhaanaam abhinih abhinihshtraaika tayordhvam ayann amrithatvam eti vishvavam anya utkramane bhavanti, utkramane bhavanti//*

(In the process of death, the status of the physical nerves and how Sun influences these is described. The veins in the body issuing out of the fleshy bulge called the lotus shaped heart that is meditated for Brahman is charged with subtle juices of varied colours akin to desires. The heat of Sun causes bile which when comes into contact with phlegm in the nerves assuming different colours as accentuated by wind contacts.The Wind-Phlegm mix brings about changes of colours, say blue with severe wind, white when excessive phlegm, yellow with their equal proportion and red on account of too much of blood count in the body. Thus the moods of a Being are changed as per the inputs involved. Now just as highways connect cities and villages, the rays of the Sun reach both the worlds; they enter human bodies as also places yonder the Sun. In the state of sleep, organs of the bodies are withdrawn. Similarly as death is drawn nearby, people around realise that he or she is no more. As the life departs, the Self goes upwards through the Sun rays. He reaches the Sun within the time that mind travels. Then the Soul of virtue goes upwards by making the sound of Om or downwards otherwise in the case of the unenlightened Souls. The gates of Brahma open to the blessed ones or shut to other Souls that search of their designated Lokas! In this connection, an apt verse is stated: The nerves connected to the heart arehundred and one. At the time of one's departure, one of the nerves of some blessed ones reach up to the crown of the head. Such of those going upwards through that nerve attain immortality while by various other nerves connecting other exit points totalling nine become the causes of departure; indeed they become the causes of departure!)

VIII.xii.1: <u>Immortal Self called the Supreme is like the horse drawing a cart as a spectator to the deeds by the body! All the deeds of the Self are squarely responsible by the body/sensory organs that are mortal!</u>

VIII.xii.1) *Maghavan, martyam vaa idam shariram aattam mrutyunaa, tad asya amritasyaaashareerasya aatmaanodhishthaanaam, aatto vai sashareerah, priyaapriyaabhyaam, na vai sashareerayya satah priyaapriyaayor apahar asti, ashareeram vaa va santamna priyaapriye sprushtah/* (Do understand this Maghavan, said Prajapati: this body is mortal and is shrouded by death; that is also the place of the Self which is <u>immortal but bodiless!</u> Whatever is embodied as the body is subject to death as that encases the Immortal Self. This outer covering or the body is subject to pleasures and pains or desirable or nondesirable influences . But surely the unembodied Self is totally unaffected by the pluses and minuses or joys and sufferings. Thus the basic inner light has nothing to do the darkness or some occasional flashes of light as joys as retained in the encased body.)

(2)
I.iii.12-13) *Esha sarveshu buhteshu gudhotmaa naprakaashate, Drushyate tvagraayaa buddhyaa sukshmayaa sukshma darshibhih/ Yacchedvaan manasi pragjnyaastad yacchecchanta aatmaani, Jnaanam aatmaani mahati niyaachet,tad yacchecchaanta aatmaani/*

(This Purusha is hidden in all beings from Brahma to bunch of grass but is covered by maya or cosmic illusion born of the mix of Satva-Rajas and Tamo Gunas. Only Maharshis and Great Seekers might

perceive him as a subtle entity; the Paramatma is stated to reveal to none due to Yoga Maya or the Great Illusion as covered by Ignorance. Only through purified intellect as is available to Seekers, a hazy profile of Hiranyagarbha is perhaps seen by their mind's eye! The discerning person needs to merge into the 'Indriyas' or the organs into the intelligent Self and then infuse the latter into the 'Paramatma'. While so doing, the name-form-action of that particular Self is totally negated and there had to be a 'tadaatmya' or fusion of the two entities!)

II.1.1.

The Self is certainly not attainable by Senses and once having achieved it is unified with the Supreme

II.i.1) *Paranchi khaani vyatrunat Swayambhuh tasmaat Paraanpashyati naantaraatman, kaschid - dheerah pratyagaatmaanam aikshad aavrita chakshur amritatvam iccham/*

(What so far has been stated especially vide I.iii.12 is being re-emphasised that Purusha is hidden in all beings and as such does not appear as the Self; but he could be perceived with fine and pointed intellect. The Self Existent Paramatma appears to have installed a thick, opaque and dark glass made of outer material made of limbs and senses and the Being is thus totally disabled to vision the other side. This is why one sees only one side of the screen and not the other where the Self actually is present in great glory and splendour! But a very extraordinary Intellectual who discards the view of the fleeting material of misleading dazzle created by way of diversional tactics and makes exceptionl efforts to vision the 'Pratyagatma' deserves to vision the Self, the immortality!)

II.i.2) *Paraachah kaamaanunyanti baalaaste mrityoryanti vitasya paasham, Athadheeraa amrutatvam viditwaa dhruvamadhruveshviha na praarthayante/*

(The petty minded persons hanker after external desires and get entangled in the snares of destruction and death. On the other hand, those mature and intelligent persons, do discern what immortality in the midst of pulls and pressures of material enticements is all about and cleverly opt for the Reality and Truth)]

(3)

IV.iv.18) *Praanasya Praanam uta chakshushah chakshu uta shrotasya shrotram, Manaso ye mano viduh, te nichikyur Brahma Puranam agryam/*

(Paramatma Brahman is revealed as the Radiance of the Self or the Pure Intelligence and indeed the Elemental or the Quintessential Vital Force or the 'Maha Praana'; It is also the Elemental or Rudimentary Eye or the Eye of the Eye, the basic Ear of the Ear, the other fundamental organs especially the Mind of the Mind. Thus the elemental sense objects of the Innermost Self divulge and declare themselves as the integral parts of the Supreme and Primordial Purana Brahman)

IV.iv.19) *Manasaiva anudrashtavyam, naiha naanaasti kim chana: mrityoh sa mrityum aapnoti ya iha naaneva pashyati/*

(Indeed there is no duality of the Self and the Supreme Self as they are but the reflections of each other and this basic Truth is vindicated only by the elemental mind which is but the characteristic of Pure Knowledge. This Truism of Non Duality is witnessed from an Individual's journey from death to death and from birth to birth but for the superimposition of unawareness named ignorance!) IV.iv.20) Ekadhai-vaanudrashtavyam etad aprameyam dhruvam, Virajah para aakaashaad aja aatmaa mahaan dhruvah/ (As the form of consistent and hormonised Pure Intelligence realises like the elemental ether permeating all over the Universe, the Individual Self is taintless as being free from the imperfections and contami -

nations of body and senses. The Self is infinite and indestructible as neither it comes into life, nor exists, grows, begins to decline, decays and dies!)

IV.iv.21) T*ameva dheero vigjnaaya pragjnaam kurveeta braahmanaah naanudhyaayaad bahoon shabdaan, vaacho viglaapanaam hi tat iti*/
(Any intelligent contender of what is Brahman needs no doubt the pull-up of a guide within the ambit of Scriptures, but has to basically possess intuitive knowledge; this kind of knowledge is the result of renunciation by way of withdrawal of senses and high degree of introspection. Economy of words and restriction of Speech are high value assets and lesser the recourse of material world and preference for meditation are added advantages!)

IV.iv.22) *Sa evaa eha mahaan aja aatmaa yoyam vigjnaanamayaah praaneshu ya eshontar -hridaya aakaashaah tasmin shete sarvasya vashi, sarvasyeshaanah sarvasyaadhipatih; sa na saadhunaa karmanaa bhuyaan no evaa saadhunaa kaneeyan/ Esha sarveshwarah, esha bhutaadhipatih, esha bhutapaalaah, esha seturvidharana eshaam lokaanaam asambhedaya/ Tam etam Vedaanuvachanena braahmanaa vividishanti, yagjnena, daanena, tapasaanaashakena; etam eva viditvaa munir bhavati, etam eva pravraajino lokam icchhantah pravarajanti/ Etadhasma vai tat poorve vidvaamsah prajaam na kaamayante: kim prajayaa karisyaamah; yeshaam noyam aatmaayam loka iti/ te ha sma putraishanaa-yascha vittaishanaayascha lokaishanaayascha vyuttaaya, atha bhikshaacharyam charanti; yaa hyova putraaishanaascha vittaishanaascha, yaa vittaishanaa saa lokaashananaascha; ubhe hy ete eshane eva bhavatah, sa esha neti netyatmaa; agraahya, naa hi grahyate, ashiryaah na hi sheeryate, asangaah na hi sajyate; aseeto na vyathate na rishyati, etam u haivaite na tarata iti, atah paapam akaravam iti, atah kalyaanam akaravam iti; ubhe u haivaisha etetarati, nainam kritaakrite tapatah/*

(So far in this Brahmana, descriptions have been given about the release of the Inner Self consequent on death, the physical conditions prevalent at the time of death, how a being transmigrates from one body to another, the beginning of the quest for Brahma, how Vidwans looked about this quest, the methodology followed by Brahamavettaas and the prescribed Scriptures in this context, the variations in the approaches to realise Brahman especially in respect of the role of Pure Intelligence and Ignorance, the decisive positions of Atmagjnas in the search of Bahman, the unique significance of the Paramatma, Brahma Nishtha, and now a Preface to that Self and proposal about the Sadhana is being discussed: 'That' distinctive and singular is identified with intellect in the midst of organs and senses. It lies in the elemental ether which is in the heart and is the commander , protector and the dividing line of worlds. Brahmanas seek to realise 'That' through the learning of Vedas, Sacrifices, charities, austerities, and moderate use of enjoyments.In fact, 'grihastas' eventually become 'Sanyasis'or monks discarding homes, families, children, wealth and reach the stage of abandon and reject desires. Then they start the quest of the Truth and Illumination by the process of systematic elimination stating: neti,neti or not this, not this! This is because of the established scriptural evidences as well as 'tarka'or reasonings backed by Knowledge,Vidya and most importantly the Intuition called perception instinct. Then the realisation arrives in the process Examination: Is it perceiavable, does it decay, is it attached; is it fettered, does it suffer injuries; the reply being an emphatic 'no', then the self examination begins: Have I done a good act, say a sacrifice, charity, desires, renounciation, acquisition of the 'relevant' knowledge and so on. Once the Individual reaches the stage of 'no return', then the pluses and minuses hardly matter to him at that most volatile stage when doubts cease to prick the Inner Conscience; indeed at that state or threshold of Realisation, the Self becomes devoid of merits or demerits since the evils are burnt into ashes like the blazing Fire burns the fuel, the impurities of gold are ridden and conviction firmly conquers and the Vision of The Brilliant Truth of the Self being the Supreme prevails!)

IV.iv.23) *Tadesha ruchaabhyuktam: esha nityo mahimaa Braahmanasya na vardhate karmaanaa no kaneeyaan, tasyaivaa syaat pada-vit tam viditwaa na lipyate karmaanaa paapakena/ Iti tasmaad evamvit shaanto daantaa uparatah titikshu samaahito bhutwaa atmani evaatmaanam pasyati, nainam paapmaa tarati, sarvam paapmaanam tarati; nainam paapmaa tapati, sarvam paapmaanam tapati,vipaapo virajo vichikitso braahmano bhavati;esha brahma lokah, samraat; enam praaptitosi iti hovaacha Yagjnyavalkyah; soham bhagavate videhaan dadaami, maamchaapi sahadaasyaayeti/*

(The previous mentioned Truth is analysed by the following hymn: On the basis of the process of realisation of 'not this, not this', the credit of the Knower of Brahman is not affected by giving up 'Karma Phala' or the fruits of the deeds; indeed neither the glory of virtuous works nor of the true knowledge do not even touch evil deeds. Therefore the Seeker of Brahman, while realising this becomes self-controlled, equanimous, totally withdrawn into himself and gradually visions within the true Self bereft of the body effects. Then he transcends evil as also virtue and becomes freed from sins, doubts, fears and thus his concentrated inward vision enlightens him at least in the raw, empirical and primary sense, since the last step of Realisation still remains viz. the equation of the Self and the Supreme! The Maharshi then exclaimed to the Emperor that now he had attained the Brahmatwa and the latter replied to the Maharshi with reverence that not only the empire but also dedicate himself along with it!)

IV. iv.24) *Sa vaa esha Mahaanaja Atmaannado vasudaanah; vidante Vasu ya evam Veda/*

(That magnificent and birthless Self is indeed the unique provider of food, wealth, and fruits of all deeds, so avow the Scriptures!) IV.iv.25) Sa vaa esha Mahaanaja Atma ajaro amaro amrito abhayo Brahma; abhayam vai Brahma; abhayam hi vai Brahma bhavati ya evam Veda/ (That Supreme Soul which is birthless or Self Manifested, undecaying or ageless and indestructible, fearless and protective is thus beyond the realms of description and imagination; indeed this is the Quintessence of Truth, Knowledge and Brilliance!)]

Then comes the Jeevana Mukti kartavya: vide Essence of Paramardha Sara of Kashmiri Shaivism on Jeevan Mukti kartavya

Taadaatmya' or merger is possible only afer the mortal body falls off. Just as a grain of rice if separated from the husk and bran would not be utilised for sprouting like other grains, the pure consciousness in the enlightened Beings when separated from their coverings viz. the six 'kanchukaas' or coverings or the offsprings of Maya Shakti around , then the pure consciousness is like Shiva Himself. Maha Maya obstructing the clear vision of Pure Consciousness due to 'Shad Kanchukas' or Six Layers / Coverings and 'Malaas' or defilements of Aanava, Maayiya and Karma nature, being the inner most, the interior and the outer parts of the husk that cover in three layers before obtaining the pure grain or antaratma with neither desirable nor the totally free from the stains of the pristine Self! The individuals are freed from the karmik and other defilements, then there is no reason as to why that seed would not sprout once again. The universe and its diverse objects is called by nescience or deep ignorance. The stages of a Being from the actuality or of awakenness-dream stage-sushupti- and finally the pragjnatwa despite the continuance of In other words, Samsaara begets Agjnana or Ignorance, swaatma jnaana as a result of the removal of the six kanchukas and three malas of aanava-mayiya-karma phalas, jeevan mrityu stage might be possible when the self feels like the Supreme but 'tadaatmya' or final merger of the 'Prajnatwa' only after the body falls only. In respect of the generally ignorant persons at the critical time of death the state of destiny causes a merit or otherwise; this may be so not only for a human being but in respect of an animal, bird or reptile but to a person of constant purification of the self with the incessant practice of virtue and merit, the minute of departure would be perhaps as chosen; to such a spiritualist already surfiet with the Shiva Tatwa the moment of departure would not be the simple issue of transmigration from one

self to another self as per the destiny. The Enlightened Self in him at that time of enlightenment visions the Supreme Self as a mirror image, even with or without the mortal body. Thus the embodied soul associated with the erstwhile karma and other blemishes, if any, would now not be adding further blemishes barring the past stock. Once the enlightened Self has the blessing of Paramatma to reveal Himself from mountain top as it were, that glimpse was no doubt invaluable from a distance. But the distant view is not visualised as the quintessence as all of the tatwas is not; the gradual steps reveal themselves as the mountain's elevations are crossed and clearer visions are facilitated.

[Expla. vide Paramartha Saara of Kashmiri Shaivism

Stanza 83: *Tirthe shwapacha grihe vaa nashtasmritirapi parityajan deham, jnaana samakaala muktah kaivalyam yaati hathashokah/*

It is immaterial that such a 'jeevan mukta' or he who is freed from the death and birth recycling always but still alive despite his being the mirror image of Parameshwara Himself as explained in the previous stanza, whether leaves his mortal body in a punya kshetra like Prayaga, Pushkara or Kurukhetra or in a rotten outcasts's hut ! [also explained vide 'Shri Nirvana yogottara'] The phrase 'mukta kaivalyam' signifies the end result! Indeed that Mahatma liberates himself into Shiva. It may be that in several cases, the Purusha concerned might lose his memory of his earlier life on account of the forsaking his body memory on account of the termination of the three vital inputs viz. vaayu, pitta or bile and slesha or phlegm and as suvu the body gets inert like dead wood or stone and loses consciousness rather involantarily. Ir would be no concern whatever that his memory gets defunct as his essential consciousness targetted to the Supreme as his vital energy leaves the body gets absorbed into the Supreme consciousness The attainment is the avoidance of Maya Prakriti's hold, as the Being has got absorbed into pure consciousness and of Shivatwa!

The treatise named 'Nirvana yogottara' explains: The person well versed with Shivatatwa as the praana leaves the body, what use it is of retaining his memory! Yet his atmajnaana is well tuned!

Bhagavad Gita vide chapter 8 stanzas 5 explains about the loss of memory at th time of death:

Antakaale cha maameva smaran muktwaa kalebaram yah prayaati sa madbbhavam yaati naastyatra samshayah/

Who so ever at the time of death would possibly memorise my name shall most certainly reach me for absorbption unto me!But one might saythat if it were so easy to get absorbed ito Paramatma then the loss of memory negates the thought of a Parama Purusha losing his memory on account of the suffocation due to the three vital inputs of vaayu-pittha-slesha. The reply would be that even if niyati or the limitation of place is not there like the punya kshetras , the other of 'kanchukas' of kaalaraaga-vidya-kalaa and abov all Maya might indeed obstruct the departing Soul to take the name of the Paramatma! The defilements viz. aanava, maayiya, and karma malas are so powerful the even to take the name of the Supreme at the time of death! After all the dying man could as well take the name of the wife or son, instead of Paramatmaa!

Once ignorance of a Jnaani is destroyed on account of the malas then as stated in 'Shri Nishaatana Tantra' asserts: 'One attains union with the divine Being once and for all like, the flow of milk from the udders of cow or an arrow from the bow. Such a one becomes liberated at once and also liberates others'.

As an individual with high wisdom when dies, the body gets defunct and the his consciousness gets activised. 'Lakshmi Samhita' addresses Sage Narada by Vishnu: 'The Beings who are physically active when alive remember me at the time of their depature from the world. I also remember them as being like an inert piece of wood or stone. That devotee who while in his fully fit body remembers my universal

nature in his still mind after the achievement of the equilibrium of the three humours, wind, bile and phlegm but who when dies when his body becomes inert like a piece of wood or stone as remembered by me and taken to the highest place , the abode of Vishnu! In other words to an enlightened being nothing is essential at the time of death.' The one with enlightenment is already aware fullyof the Supreme then before death and now therafter.

Stanza 84: *Punyaaya teertha sevaa nirayaaya shvapacha sadana ndhaana gatih, punyaapunya kalanka sparshaabhave tu kim tena/*

Tirtha yatras no boubt results in punya or merit and deaths in unholy places would invariably transfer the Soul to narakas. This indeed the usual belief. But in what way does an already person of proven enlightenment get affected by further visiting punya kshetras. Indeed there are persons of ignorance whose horizons of knowledge and jnaana the path of accomplishing 'atma drishti' is all most negligible and are galore as these are of the run of the mill. But a distinguished person of inward vision need not stoop low since they have already crossed those barriers as thy are expected to by in te higher category of obtaining atma darshana.

Dharma Shastra of Manu explains: 'The King Yama the son of Vivasvaan, lives in your heart and if there is no controversy arising out of this, then do not go to the Ganges for a holy dip or to Gaya!' A person who has far realised and survived the impact of the 'shad kanchukaas' and three 'malas' of aavana-mayeeya and karma, ought to be a renowned person of samyak drishti already; to him it is like teaching alphabets while being a 'tarka siddhanti'!

Stanzas 85-8 6: *Tusha kambuka supruthakkrita tandula kanatusha dalaantara khepah, tandul kanasya kurute na punastad rupataad aatmyam// Tadvat kanchukapatalee prithak krata samvid atra samskaaraat, tishthanti api muktaatmaa tat sparsha vivarjitaa bhavati//*

Just as a grain of rice if separated from the husk and bran would not be utilised for sprouting like other grains, the pure consciousness in the enlightened Beings when separated from their coverings viz. the six 'kanchukaas' or coverings or the offsprings of Maya Shakti around , then the pure consciousness is like Shiva Himself or the Supreme. Once the individuals are freed from the karmik and other defilements, then there is no reason as to why that seed would not sprout once again. In other words the universe and its diverse objects is called by nescience or deep ignorance. The stages of a Being from the actuality or of awakenness-dream stage-sushupti- and finally the pragjnatwa despite the continuance of the physical body. However 'taadaatnya' or merger is possible only afer the mortal body falls off. In other words, Samsaara begets Agjnana or Ignorance, swaatma jnaana as a result of the removal of the six kanchukas and three malas of 'aanava-mayiya-karma phalas', jeevan mrityu stage might be possible when the self feels like the Supreme but 'tadaatmya' or final merger of the Prajnatwa after the body falls only. Then the question would arise as to how jeevan mukti be possible for the deha bhaava and kaarya kaarana sampannata. Midhyaa jnaana moolalaka pravritti and samyak jnaana of dehendriyas be possible as explained.]

Further explains that nijaatma shravanaadi sambhava tatvajnaana is indeed possible, while not so in the case of the one who be no more, yet atma jnaana mukti is possible post death too. Atma Jnaana is possible to Brahma Vettaas like Yagjnyvalkya as per ' Brahma vidaapnoti param' and as per shrutis:

[Expla. Vide Devi Bhagavata Purana on Tatwa Jnana is also described in Devi Bhagavata Purana:

‘Maha Devi gave clarifications in no uncertain terms that Maha Purusha and Herself was just the same as a lamp and reflection in a mirror and that She was neither a female nor a male, but a Unique Genderless Nirguna. Any changes witnessed are due to the interplay of ‘Antah Karanas’ or natural instincts like Mind, Buddhi, (Mental Power) and ‘Ahankara’ (Ego) on the one hand and ‘Maya’(Illusion) on the other. At the time of Creation following the Great Dissolution (Pralaya), the dissimilarities occurred as Gender, ‘Karma’ (Fate) and ‘Anthah Karanas’ all created by ‘Maya’. It was at that time of Creation, that The Supreme Energy assumed various ‘Vibhutis’ or Manifestations like Sri (Prosperity), Buddhi (Brainpower), Daya (Compassion), Dhriti (Tolerance), Smriti (Memory), Shraddha (Conviction), Medha (Acumen), Lajja (Shame), Shanti (Peace), Nidra (Sleep), Pipasa (Desire), Vidya (Comprehension), Spriha (Awakenness or Alertness) and Shakti (Power). Maha Devi continued to state that She was the Para, Madhyama and Pasyanti (Mystic expressions of the Supreme Power indicating the Stages of Manifestations of the Eternal Force); She was Para Shakti beyond one’s Comprehension, Madhyama Shakti who was both Expressed and Unexpressed (Vyakta –Avyakta) and Pasyanti Shakti who was Fully Manifested and recognisable with Physical Form or Sakara Shakti; She was also present in thirty five million ‘Nadis’ through out a human body (the tubular organs of the body like arteries, veins, intestines, blood vessels, pulses etc. She was in Vasa (fat), majja (marrow), Tvak (skin) and Drishti (eye sight) clearly present in each and every part of ‘Samsara’. So was the case of non moving objects of Creation either animate or inanimate. Maha Devi further affirmed that She was seen as Brahmi or Sarasvati, Vaishnavi or Lakshmi, Eswari as Gauri, Indrani as Indra, Varuni as Varuna, and so on whose formations were all Hers, making the counterpart Purushas perform their tasks as the Maha Devi’s agents or instruments of action. She was the Gunas of Satva, Rajas and Tamas; Ahamkaras-Jnana Sakti (the Power of Knowledge), Kriya Sakti (The Power of Action) and Artha Sakti (The Power of Wealth or Maya the Illusion); The various Tatvas and Maha Tatva; and the interplay of Five Tanmatras or Subtle Elements viz. (Touch, See, Breathe, Hear and Taste) and Five Basic Elements (Earth, Air, Water, Fire and Sky) known as the Process of ‘Panchee- Karana’ resulting in Five Causes. This was made into a Jeeva or (Living Entity) and the Cosmic Totality of That would be Brahma, stated Devi Bhagavati!]

[Expl. Yagjnavalkya Smriti on Atma Jnaana

There is a succint and subtle message of Atma Jnaana about the True identity of the Individual Self and the Supreme Soul .This Universe in totality is Brahman from whom it is born, exists and dissolves; hence one ought to meditate with tranquility and with sincerity; as he exists with conviction and faith, so does he depart; indeed he or she shapes one’s own destiny for sure! The Self comprises of mind, the vital force of the body and inner conciousness; his soul is like the Space; he is essentially of good nature, good intentions, good actions and without complaints and craving. The Self within the lotus of my heart is smaller than paddy, barley grain, mustard seed and so on but is indeed greater than earth, space, heaven and the totality of the Universe! This Self of mine as present in my heart is what all that is performed by way of actions, what all is desired, of excellent tastes-smells-speaks, etc with no margins of non-fulfillment! Such is the status of Brahman; on departure of the mortal world, this Self of mine would leave the perishable body and be identified with Brahman. He who has this unshaken faith shall truly attain that status.Food is the product of five organs of Individual Self and five creations of Brahman viz. Pancha Bhutas but both the entities are the same. Praana-Chakshu-Shrotra-Manas too were the objects of worship.Undoubted supremacy of Praana the vital force in the body of a Being vis-a-vis the organs and senses.The status of Post Life Soul upto the stage of transmigration was interpreted by five oblations to Ahavaneeya Agni and the final oblation by water. Any person of Satkarma would take to Deva Yaana or the Divine Path versus Saamaanya Yaana or the Common Route after death; cautions for do’s and don’t’s while alive need however to be observed. Much unlike the blind man and the elephant, the Universal Self is comprehensive comprising Sky, Vayu / Praana, Space, Earth etc . The futility of

Teachings lands in arrogance but not the realisation of Truth 'Adviteeya' or the singularity of existence manifesting surprising plurality all rolled out of the same Uniqueness. Mind-Breathing and Speech. Mind indeed is the dominant factor for the survival of foood. Hence finally is the Truth: TAT TWAM ASI! That is the Subtle Essence of regaining the Self; indeed That isThat! A dying person loses speech, mind, energy and body warmth ready for merger into the Subtle Essence. In the mortal world, justice is delayed but never denied; retribution and recompense are real and definite; indeed THOU ART THAT! THAT IS THE TRUTH AND THE SELF! To realise Brahman one might underline the Power of Speech and Mental Calibre, Strong Sankalpa, Sturdy Self and Will Power, Application of Mind, Vijaana / Knowledge, Physical Strength arising from Anna / Ideal Food, Water, Heat Energy, Mental Power to see, hear, and think, Hope, Trust and Firm Conviction, and above all Praana, Nishtha / Commitment, Karyacharana /Involved Activity and Service towards Fulfillment. Brahman who is incomprehensible is indeed the Individual Self within one Self itself!Detachment and Deliberation are the rudiments of Reliasing theSupreme. Righteous action irrespective of fruits begets further longevity to keep pursuing the path of enlightenment; Involvement of evil actions caused by panchendriyas like vision, hearing, touch, breathing, generation accentuated by mind blinds the Essentail Truth and the pace of recovery would be too slow even nil; Unity of Self and the Supreme is evident and harnessing body parts and senses is of paramountcy to reiterate that essential Truth; both the Inner Self and the Supreme are stable yet on the move, nearby yet distantly unrealised, right within but without calling for intense introspection; the Self has no hatred for others since the action-reaction syndrome does not affect it in the least and those Yogis when realise this Reality wonder where there is hatred and what is the love; As there is 'tadaadmya' or absolute Identity, the Self and Supreme ought to be the same, irrespective of the play of senses and thoughts that the body carries; the Supreme is all pervading, unborn, bodyless yet allots clear instructions to follow by all entities. Thus, to know one does not know but desires to know yet It remains unknown is all what all one knows! Once on realising the Supreme Truth, the Individual becomes aware that the Inner Consciousness or the Antaratma itself is within itself as the Paramatma. One wonders whether It is Maya ever preventing Jivas and Devas to discover the Truth. Devi Durga the Mother of the Universe would certainly descend to Earth to curb exreme pressures of the evil influences; Devi Durga is represented by Her divine wisdom as the spring of Brahma Vidya an awareness of Brahman both from the Cosmic and Individual Levels: In the Individual context, the Teaching is: the Indwelling Self or theAntaratma is always embedded into and anchored on to mind and ; latter once sharpened even while encased in the physical frame, be butressed with knowledge, faith., righteousness. As these are retained on the right side of the body, the truth on the left side and concentration of higest order in mind, Satya Brahman is then realised as the Truth! WHat is all about the Truth of the Truths, the delienation of the Truth and desperation to attain It while facing death.

[Expl.Taittireeya 2.2

Om, Brahmavid apnoti param, tadeshaabhyuktaa/ Satyam Janamanantam Brahma, yo Veda nihitam guhaayaam Parame vyoman, soshnute sarvaan kaamaan saha, Brahmanaa vipaschiteti// Tasmadvaa etasmaad aatmana aakaashaah sambhutah aakaashaad vaayuh vaayoragnih, agner aapah, aadbhyah prithvi, prithivyaa oshadhayah,oshadhibhyo annam annaat purushah; sa vaa esha purusho anna-rasa-mayaha, tasyedam eva shiraha, ayam dakshinah pakshah, ayam uttarah pakshah, ayam aatmaa, idam puccham pratishthaah; tad apyesha shloko bhavati/(Om. Brahman is the Truth that is the Infinite Knowledge and he who possesses that knowledge does indeed rejoice everything that Brahman does too. This Brahman is indeed within one's own Self, the Origin of Akaasha even as from Akasha emerges Vayu. In the chain of Creation, Agni originates Water which manifests Earth in turn and there by herbs facilitate the output of food and thereby the man. Thus human beings-as also other species in the Lord's Creation-is basically the product of 'Anna' the food: *annaad reto rupena parinataat purushah/* The

Purusha is made essentially of food and the resultant semen. That Being possesses a head balanced by a Southern or Right side and a Left side or northern side , besides a stabilising 'puccha'or tail as symbolic of Earth; *Ayam dakshina pakshah, ayam uttarah pakshah, ayam atmaa, idam puccham pratishthitaah/* Or in between the sides of the body trunk, the mid point is the 'Atma' or the Soul as Vedas are stated to define, while the analogy of the hanging tail of a cow or earth as the foundation. There are two analogies stated one on Atma and another on the tail; the analogy of the 'Atma' first: the Antaratma is in a 'guhaa' or in a secret place based on the concept of Inner Consciousnesss: viz. *avyaakrita akaashameva guha,* or, *antarhridaya akaasha/* Now, the Self also called Jeevatma or the ego is possessive of Pancha Koshas or Five sheaths viz. Annamaya (food based), Praanamaya (life based), Manomaya (Perception or instinc - tive based), Vigyanamaya (knowledge or intelligence based) and finally Anandamaya (based of sheer bliss the climactic state of Supreme consciousness). The second analogy about the tail as drawn from a reference of a cow's tail is representative of the nexus of Pancha Pranas or the vital forces of Paana-Apaana-vyana-udaana-samanas poured as it were into crucible. Having thus explained the principle of the Antaratma or the Individual Self comprising *inter alia* the unity factors of Space, Fire, Water, Air and Earth and the relativity of Pancha Koshas and Pancha Pranas on the one hand and that of Paramatma on the other, one another parallel example is about ten men crossing a river by a boat and as each time one counts the rest, one forgets counting himself too and only nine were counted; indeed the tenth is the Self; and the tenth one also the paramatma! It is the same as: *Satyam jnaanam anantam Brahma!* Or the Truth, the Subtle Knowledge and the Infinity! But Infinity is beyond comprehension but indeed within oneself! Chhandogya Upanishad(VII.xxiv. 1) explains about Infinity: *Yatra naanyat pashyati naanyachrunoti naanyad vijaanaati; atha yatraanyat pashyati anyacchrunoti anyad vijaaniti tad alpam; yo vai bhumaa tad Amritam, atha yad alpam tan mrityam; sda, Bhagavah, kasmin pratishthaa iti; sve mahimni, yadi vaa na mahimneeti/*(The definition of Infinity covers such that where one would not be able to see, hear, feel and understand any thing. In the situation of the Self and the Infinity, both get united and both are the reflections of each other, then whom should one see, hear, feel or understand. Brihadaranyaka Upanishad (II.iv.14) is quoted when Yagnyavalkya explained to Maitreyi: *Yatra hi dvaitamiva bhavati taditara itaram jighrati, taditara itaram pashyati taditara itaram shrunoti, taditara itaram abhivaadati, taditara itaram manute taditara itaram vigjnaanaateeti;yatratvasya sarvam aatmaivaabhut tatkena kim jighret, tat kena kam pashyet tat kena kam shrunyaat tat kena kam manveeta,tatkena kam vijaaneeyat? Yenedam sarvam vijaanaati, tam kena vijaaneeyat, vijnaataraam are kena vijaaneeyaad iti/* Due to the apparent existence of duality due to ignorance, smell-vision-hearing-speech- thinking or mindset-and the faculty of understanding are dissimilar. But when the veil ignorance is removed and since the Absolute Self is neither dual nor multiple, every thing falls in place and one starts recognising the attributes to see, hear, smell, taste, touch, think and react precisely the same unmistakable and distinctive uniformity! Then the Self is the Supreme in that blueprint, be it hearing, vision, or feeling or thinking! Moreover, Brahman is omnipresent as He is below, above, behind, in front, and in all the Directions. Any one who looks within would see him finds his mirror image. He is free of movement, speech, thought, vision, hearing and touch. The concept of duality is thus misplaced and that of Unity is perennial!)]

To those the concept of atama jnaana as Yajnyavalkyaagi mahaanubhaavaas as aforementioned since jnaanakaarana as shama-damaadi and shravana, mananaadi jeevana kaala sambhavata is indeed possible but not in the mrtita kaala as explained vide Mundakopanishad.

[Expla. Mundaka III.ii.7-9

III.ii.7) *Gataah kaalaah pancha dasha pratishthaa Devaascha Sarve pratidevataasu, Karmaani vijnaanamayascha Atmaa parevyaye sarva ekeebhavanti/*

(At the Time of achieving 'Mukti' or Deliverance, the fifteen body constituents headed by Praana are merged into the respective divinities, and the karmas and the resultant fruits as expected of the body constituents to perform get unified into the Supreme! The unification process involves absorption of the Pancha-Panchendriyas viz. the five each of the jnaanendriyas and karmendriyas or Jneya-Karma sensory organs are all ruled over the Praana and as Prashnopanishad vide VI. iv explains the divine causes and effects: *sa praanamasruja praanaashrajata shraddhaam Kham Vaayurjyotiraapah Prithiveendrayah manah, annamannat viryam tapo mantraah karma lokaa lokeshu cha naam cha/* He transformed himself to create praana the vital Energy; from praana the faith, the Pancha bhutas or the five Basic Elements of Nature viz. Prithivi-Aaapas-Tejo-Vaayu- Akashsa ; the resultant organs, mind, food, from food the vigour, tapas or Self Restraint, mantras, karma or sacrificial deeds, worlds and the names of the respective worlds. Hence the process of unification of the Self with the Supreme. The state of Nirvana is that of a closed account of what one loosely call is that of Fate and the submerger of the Inner conciousness and the Reality. This denotes the situation of 'Sarve ekeebhavanti' or every thing becomes indistinguishable; and that is 'pare avyaye' or the Infinite, Undecaying, Unknown yet Right Within!)

III.ii.8) *Yathaa nadyah syandamaanaah Samudrostam gacchanti naama rupe vihaaya, tathaa vidvaan naama rupaad vimuktah paraatparam purushamupaiti divyam/*

(Just as rivers merge with Seas, totally losing their names, origins and their courses, so do the Individual Selves merge completely in 'Paraatparam Purusham Divyam' as these rivers become 'naamarupa vihaya' and 'naama rupat vimuktah'; the 'Param' is the Supreme while 'Paraat' as stated as the fleeting flashes of Maya the forces of Illusion. Indeed, Maya is no doubt of 'Paratah' nature as it is uncontrollable by the mortal beings normally but in the context of the merger of the Self and the Supreme, Maya is pushed down and overcome as Truth gets vindicated and Reality prevails in the context of emancipation! Prashnopanishad vide IV.v. explains further: *Sa yathema nadyah syandamaanaah Samudraayanaah Samudram praapyastam gacchanti bhidyete taasaam naamarupe samudra ityeva prochyate/ Evame – vaasya paridrishtirimaah shodasha kalaah purushaayanaah purusha ityevam prochyate sa eshokalom-ruto bhavati/* or as the rivers merge with the Seas they lose their identity and are merely called as the Seas and similarly the body constituents disappear as they see the Parama Purusha. In the next Stanza, the Upanishad states: *Araa iva ratha naabhou kalaa yasmin pratishthitaah, ta vedyam Purusham veda yathaa maa vo mrityuh parivyathaa/* or just as the spokes of a chariot wheel are fixed to hub, the body limbs are aligned to the axis named mind but collapse of the wheel or death of the Being is unaffected by the driving force of the Unknown Purusha!)

III.ii.9) *Sa yo ha vai tatparam Brahma veda brahmaiva bhavati, naasyaabrahmavit kule bhavati, tarati shokam tarati paapmaanam guhaa- gandhibhyo vimuktomrito bhavati/*

(A great accomplisher of the Supreme Brahman hardly realises his status as indeed he is already merged in that flood of Radiance. None in his erstwhile clan would ever be aware of that position. Even while alive, he would be as: 'tarati shokam' or overcomes grief of mind; 'tarati paamaanam' or is in the state of a blemishlessness or as of the state of a 'Sthitaprajna'; 'guhaagrandhibhyaha vimuktah' or freed from the knots of the unknown cave hidden in a mortal heart as shrouded by ignorance and Maya of existence; and as ' Amartah'or the Immortal and Eternal)]

To those who vouchsafe tatva jnaana and moksha prapti, be that of dwaita or advaita type of jeevan mukti or videha mukti, midhyaajnaana moolaka bandhana nivritti swarupa. Be they boudh, vaisheshika, naiyaayika, or saankhya, they are all of unaanimity of karmajnaana for the step forward for jeevan mukti.

[Explain vide Muktikopa. of relevance-II.ii.1-77

II-ii-24-31. The sages know that Vasana comprises all objects generated by creative faculty of the mind in attaining or avoiding them. The very unsteady mind which is the cause of birth, old age and death is generated by desire for objects in excess. By the influence of Vasana there is the pulsation of Prana, from

it comes Vasana (again) like seed and sprout. For the tree of the human mind, the pulsation and Vasana are two seeds - when one dies both die. Latent impressions stop operating through detached behaviour, avoidance of worldly thought and realization that the body is mortal.
The mind becomes non-mind by giving up Vasanas. When the mind does not think, then arises mindlessness giving great peace; so long as your mind has not fully evolved, being ignorant of the supreme reality, perform what has been laid down by the teacher, Shastra and other sources. Then with impurity ripened (and destroyed) and Truth understood, you should give up even the good impressions.

II-ii-32-37. In a Jivanmukta the destruction of the mind is with form - in a Videhamukta it is formless - when you achieve it, the mind with qualities like friendliness will surely attain peace. The mind of the Jivanmukta has no rebirth.
The mind is the root of the tree of Samsara which has thousands of sprouts, branches, fruits etc. I take the mind to be nothing but construction; make it dry in such a way that the tree also is dried up.

II-ii-38-47. There is only one means for overpowering mind. Shooting up of one's mind is one's undoing, its destruction is good fortune. The mind of the knower is destroyed, it is a chain for the ignorant. As long as the mind is not defeated by means of firm practice, the impressions jump in the heart like ghosts at night. The impressions of enjoyment die, like lotus in winter, for one whose mental pride is reduced and the senses - the enemies - are defeated. One should at first conquer the mind, hands locked in hands, teeth set on teeth and limbs subdued. The mind cannot be conquered without defectless reasoning (methods) by merely sitting, just as an elephant in rut without a goad. The reasons (methods) well-nourished in mind-conquest are knowledge of Vedanta, contact with good people, giving up impressions and stopping of the pulsation of Prana. Those who ignore these and control the mind by force, throw away the lamp and search in darkness by means of soot, also (try to) bind an elephant in rut by lotus fibre.

II-ii-48-50. The tree of mind, bearing the weight of the creepers of thought, has two seeds: the pulsation of Prana and strong impressions. All pervasive consciousness is shaken by the pulsation of Prana - In contrast, by means of concentration the knowledge arises. The Dhyana, its means, is now imparted. Dissolving thought totally in the reverse order, think only of the remaining pure consciousness.

II-ii-51-56. After the Apana sets and before Prana arises in the heart, there exists the state of Kumbhaka (immobility) experienced by Yogins. Kumbhaka in the external form is the fullness of Prana after in-breath disappears and out-breath arises. By repeatedly practising meditation of Brahman without ego, Samprajnata Samadhi will be got. The Asamprajnata Samadhi, loved by Yogins, is (from) the mind giving great bliss after (all) the mental modifications (thoughts) die away. It is valued by sages, being the spirit devoid of the light (of ego), of the mind (of dream) and of the intellect (in deep sleep). This concentration is other than what is not Brahman. Full above, below and in the middle the essence of goodness - this state, prescribed by the Upanishads, is the ultimate reality.

II-ii-57-60. Latent impression is that unexamined grasping of objects by persistent imagination. What one brings into being, through intense dispassion by one's self, is realized quickly, devoid of opposite impressions. Influenced by impressions, a person looks upon those things as reality by the peculiarity of the impressions, the ignorant person sees the spirit wrongly though it does not lose its own nature.

II-ii-61-68. The impure impression binds, the pure destroys birth. The impure one is solid ignorance and ego, causes rebirth. The restful state is like the roasted seed, giving up the (sprout of) rebirth. Can the inner light be sought with chewing the cud of many Shastras, uselessly? One who remains alone giving

up perception as well as non-perception is himself the Brahman - A person cannot know Brahman by merely learning the four Vedas and Shastras, as the ladle cannot taste the food.
If a person does not get detachment by the bad smell of his own body, what other cause of detachment can be taught? The body is very impure - the soul is pure. When one knows the difference, what purification need be prescribed? Bondage is by impressions, Moksha is their destruction - you give them up as well as the desire for Moksha.

II-ii-69-71. Give up mental impressions of objects and cultivate pure impressions like friendship; then, discarding even these while acting according to them, putting down all desires, have only the impression of consciousness. Give up these too along with mind and intellect; concentrate only on me.

II-ii-72-77. Contemplate me as devoid of sound, touch, form, taste and smell, eternal, indestructible, without name and family, destroying all suffering, the nature of vision like the sky, the one syllable Om, un-smearing though omnipresent, unique, without bondage, forward, across, above, below, I fill ever place.
Unborn, ageless, shining by myself, not the cause nor effect, ever contented when the body dies away, giving up the state of Jivanmukta, one enter the Videhamukti stage.
So says the Rik: That supreme place of Vishnu the sages see ever - like an eye extended in heaven. The wise and awakened persons, free from emotions, keep it alight. [vide Shukla Yajurveda]

As the 'hridaya grandhis' or knots of the heart are snapped and dissolved while doubts of ignorance are cleared, then instantly the desires disappear and all the actions are totally terminated when the dazzle of the Self which is indeed the Supreme is realised! hen all the desires conentrated in mind are totally destroyed and when 'maranaa dharma' or the natural order to die gets replaced by immortality, then thi Self is stated to have attained 'Amritava' or Brahma prapti. Just as a serpent discards its outer skin and becomes far more alert and energetic as earlier, then the Self too is stated to overcome desires such as 'putreshana', 'vitteshana', lokaishana or of children, wealth, worldly and material pull and lure and then the weapon of knowledge would accomplish liberation, even living in one's own body! Indeed , liberation does not always necessarily mean termination of the on going life! The organs of a person having achieved the real purpose do not depart but are merged in thei own cause viz. the Self as they are! Also when all the desires sticking to the heart fade off and as the mortal becomes immortal, then it is stated that one attains the Truth of Brahman; that is the state when desires, thoughts, and doubts in mind vanish! When all the knots of the heart are demolished-indeed even if the Being were still alive, then the status of 'mrityormita' or 'jeenan mukti' is attained! When all the hundred and one nerves of the heart pass through the 'sushumna nadi' or the crown of the head takes to 'Uttara marga' or the Solar Path then the actual transformatin from mortality to Immortality is state to have taken place: 'asato maasadgamaya tamaso maa jyotirgamaya, mrityormaamritam gamaya'; as the body's nerves are otherwise disfunctional, thus the Final Truth emerges. Right within the luminous sparkle of a golden sheath is Brahman, devoid of taints and blemishes nor with parts. That Supreme of the highest purity and clarity is indeed the Brightness of the Brightness. That is what all the Seers and Seekers seek for and see with supreme satisfacton and surprise! Indeed neither the Sun pales into insignificance; the Moon , Stars, and Lightnings lose their shine and flash; Fire loses its radiance and heat and all these entities just follow their directives as per His nods! Self is least unaffected by the sorrows of Beings just as the Sun-the eye of the Universe is totally unaffected by the natural calamities and rejoicings in the world; the super imposition of the illnesses or the wellness of the body is hardly a matter of concern to the Self. That Paramapada Status or the Supreme Position of Brahman cannot be signified by that of Surya, Chandra or Agni as Paramatma is Swayam Prakasha or Self Illuminated. Once that Status is accomplished, then there is no

return as that indeed is His Abode! In fact the Supreme states that the Akaasha is profound and eloquent with th ever dynamic Vayu or Air as all the Beings exist due to this. The Ultimate Truth is the immortality of Brahman every where, be it at the rear, the right, or the left.That Eternal Truth is valid everywhere irrespective of Directions, always irrespective of the Kaala Chakra spanning years, centuries, Yugas, Kalpas and so on. Brahman is the Universe and beyond the Universe, beyond comprehension and far beyond 'Satyaasatya' or The Truth and even the Non Truth!Hence dedadhaari jeevan mukti virodha sambhava maatra.

Following are the explanations vide Chhandogya upanishads as follow on (1) Individual Self navigates to reach the bridge of faith from Darkness to Illumination (2) Practical demonstration of how a kidnapped visitor from Gandhara retuned back home thanks to knowledge, guidance and required action: that is the subtle essence of the regain of the Self and That is That!

[Expl. Chhan. Up (1)8-12.1 and (2) 6.14-2

1)

VIII.iv.1-3) *Atha ya atmaa, sa setur vidhritireshaam lokaanaam asambhedaaya naitam setum ahoraatre taratah, na jaraa na mrityur na shoko na sukrutam, na dushkrutam, sarve paapmaano to nivartante, apahata paapma hyesha Brahma lokaah// Tasmaad vaa etam setum teertvaandhah sannanandho bhavai, viddhah sannaviddho bhavati, upataapi sannanupaapi bhavati; tasmaad vaa etam setum teertvaapi naktam ahar evaabhi nishpadyate, sakrud vibhaato hyevaisha Brahma lokah//Tad ya evaitam Brahma lokam brahmachaaryena anuvindati, teshaam evaisha Brahma lokah, teshaam sarveshu lokeshu kaamacharo bhavati//* (Imagine that the Individual Self is a bridge to keep the two worlds of Maya or Unreality and Satya or of the Truth; this bridge serves a means of non-integration of the worlds as two lasting entities. The factors of day and night or of time concept, nor of age, illness, sorrow, evil or morality do not reach te bridge as the definitive divider of either of existences. Indeed, crossing the bridge, one lands in a totally distinctive world of Truth, Reality, and Genuinness. That is the world of Brahman! On crossing the bridge, miracles are encountered instantly as the blind gains vision, the wounded is healed, the person with sorrow, disgust, frustration and helplessness suddenly transforms with zeal for life, contenment, joy and enthusiasm. He then walks into a world of brilliance from pitch darkness: ' *Tamasomaa jyotirgamaya, mrityormaamritam gamaya/'* On reaching into this world through celibacy, virtue, sacrifice, and singular dedication to Brahman, that person attains Brahmatva and Bliss with freedom of movement and realisation of Totality!

2)

VI.xiv.1-3) *Yathaa, Saumya, purusham Gandhaarebhyah abhinaddaaksham aneeya tam tatotijane visarjet, sa yathaa tatra praan vodan vaatharaan vaa pratyan vaa pradhmaayitaabhinaddhaaksha aaneetobhinaddaaksho vishrustah// Tasya yathaabhinahanam pramuchya prabruyaat, etam disham Gandhaaraah, etam disham vrajeti, sa graamaad graamam prucchhan opandito medhaavi gandhaaraan evopasamupadyeta evam evahaachaayavaan purusho veda, tasya taavad eva chiram yaavan na vimokshye, atha sampatsya iti//Sa ya eshonimaa aitad aatmyam idam sarvam, tat satyam, sa aatmaa, tat tvam asi, Svetaketo, iti; bhuya eva maa, bhagavaan,vigjnaapayatva iti; tathaa Saumya iti hovaacha//* (Then supposing an imaginary situation of a person from Gandhara Desha to a lonely forest here, was brought as hand tied and blind folded, being directed by shouts about the directions of left and right and suddenly got freed without the handicaps of tied hands and blind folds, then if that person were to be intelligent enough, then he would enquire from the passers by as to how to return back to Gandhara! Due to the earlier restraints that he suffered here, his single desire would be to return to Gandhara and merge with his erstwhile existence! As he would be freed from the restraints of bondage, his desire would be to

return as fast as possible to where he belonged, especially when he realised that he would have to return sooner or later, despite temporary comforts if any, and since that his basic place was far more cosy and joyful! Then he would certainly look for a Guru or Guidance to save him from lack of appropriate knowledge and removal of ignorance! On the basis of this knowledge and guidance, then he would take suitable action by way positive and pro active deeds! Once such actions commence to yield results and the period of bondage is exhausted, then the visitor returns back to his original place! The explanation is that once knowledge is dawned, the sins are expiated, the desirable actions bear fruits, as 'knowledge burns all actions to ashes, and all of one's actions become dissipated', then 'a man established in Brahman attains immortality'! This was how Uddalaka Aruni proved once again to Svetaketu provided the practical example of a person from Gandhara desha forced to visit elsewhere under duress and when freed tried his best to return back with the help of proper information, especially by a teacher and follow up action sought to return to Gandhara! Thus that which is the subtle essence got That as the Self. That is the truth that a Self regained the hard way! That Truth is the Self viz. Thou art That!)]

Sarva praanis are essentially rooted to avidya, jaati, aayu, bhog prada vaancchha, as well established. Mind is the key among the various body attachments of the Individual Self with distinct features, back-up Devatwas, functional specialisations and so on, Mind happens to be the outstanding body asset. The Mind is considered as the interiormost chamber of the heart and is likened to the inner grain of say rice or barley. Mind reveals every thing and in fact the Individual Self is identified with it and its brightness. It is considered as the prime commander of the various other body parts. Mental stamina and stability are the cause and effect alike of meditation to the Supreme; indeed mind is Brahman and identical since ' one becomes precisely as one meditates upon the Almighty'!Thus Brihadaranyaka Upanishad explains vide 2.3.6 : II.iii.6) *Tasya haitasya Purushasya rupam yathaa maharaajanam vaasah yathaa paandvaavikam, yatendra gopah, yathaagnyarich, yathaa pundarikam, yathaav sakrudvidyuttam; sakrud vidyutteva ha vaa asya shrir bhavati, ya evam Vedaa, athaatav aadesha na itia iti, na hyetasmaaditi, na iti anyat param asti; atha naama dhyeyam satyasya satyam iti, praanaa vai satyam, esha satyam/* (That Purusha Swarupa is such as he dons a saffron robe; he is like an Indragopa insect, looks like the flames of Fire, as a pure and white lotus flower and like the sudden flash of lightning. As per the directive of Brahman, the Prajapati Purusha is of the saying : 'neti, neti' or 'not this and not that'! Yet indeed He is the Truth or Reality and the Truth alone or the Reality itself! Indeed He is the Quintessence of Truth! Various explanations have been expressed about Him: some designate him as 'Murtaamurta Rashi' or The One with or without Form; some call Him as –'Karta or Vijgnaanamaya, Vidya maya Bhokta'- and Karma inclusive of 'Purvakarya karana Samudaya' or the Totality of Past and Present Deeds and their fruits). Some call Him as Lord Buddha opined as 'suddden flash of lightning' or Enligtnement , that is *aprameyam asamkhyeyam achinttyam anidarshanama, Swayam eva atmana -atmaanam twam eva jnaatumarhasi/* or That only the Self could realise about Him who is beyond measure, beyond number, beyond thought, beyond comparison).

Similarly, Taittireeya II.iii.6 explains) *Tasya haitasya Purushasya rupam yathaa maharaajanam vaasah yathaa paandvaavikam, yatendra gopah, yathaagnyarich, yathaa pundarikam, yathaav sakrudvidyuttam; sakrud vidyutteva ha vaa asya shrir bhavati, ya evam Vedaa, athaatav aadesha na itia iti, na hyetasmaaditi, na iti anyat param asti; atha naama dhyeyam satyasya satyam iti, praanaa vai satyam, esha satyam/* (That Purusha Swarupa is such as he dons a saffron robe; he is like an Indragopa insect, looks like the flames of Fire, as a pure and white lotus flower and like the sudden flash of lightning. As per the directive of Brahman, the Prajapati Purusha is of the saying : 'neti, neti' or 'not this and not that'! Yet indeed He is the Truth or Reality and the Truth alone or the Reality itself! Indeed He is the Quintessence of Truth! Various explanations have been expressed about Him: some designate him as

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[Expla. Adhyatmikopa.

In the cave of the body is eternally set the one unborn. The earth is His body. (Though) moving within the earth, the earth knows Him not.The water is His body. (Though) moving within the water, the water knows Him not.The fire is His body. (Though) moving within the fire, the fire knows Him not.The air is His body. (Though) moving within the air, the air knows Him not.The ether is His body. (Though) moving within the ether, the ether knows Him not.The mind is His body. (Though) moving within the mind, the mind knows Him not.The intellect is His body. (Though) moving within the intellect, the intellect knows Him not.The ego is His body. (Though) moving within the ego, the ego knows Him not. The mind-stuff is His body. (Though) moving within the mind-stuff, the mind-stuff knows Him not. The un-manifest is His body. (Though) moving within the un-manifest, the un-manifest knows Him not. The imperishable is His body. (Though) moving within the imperishable, the imperishable knows Him not.The Death is His body. (Though) moving within Death, Death knows Him not.He, then, is the inner-self of all beings, sinless, heaven-born, luminous, the sole Narayana.

1. Superimposition is the thought, 'I' am and mine are the body, the senses, etc., which are all other than the Self. Through devotion to Brahman, the wise man should repudiate it.
2. Knowing oneself to be the subject, the witness of intellect and its operations, reject the idea of the Self being other than the subject, identifying the 'I' with that (the subject).
3. Rejecting conformity with the world, the body, and the Shastras, remove superimposition on the Self.
4. The mind of the Yogin perishes as he stays without intermission in the Self alone, knowing, through reasoning, Shruti, and experience, that one is the Self of all beings.
5. Without granting for a moment even a toe-hold for sleep, gossip, verbal exchanges, etc., and self-forgetfulness, meditate on the Self in the self.
6. Casting the body far aside, the offspring of parental exudation, as its status is no better than that of an outcast, and becoming Brahman, seek fulfillment.
7. Dissolve the self in the supreme Self as the pot-space is dissolved in infinite space; then, as the Infinite be silent for ever, O sage!
8. Having become the self-luminous Substratum, as Being, reject both the macrocosm and the microcosm which are but abodes of impurities.
9. Locating the body-bound I-sense in the ever-blissful spiritual Self, renounce the subtle body; eternally be the Absolute.
10. Knowing 'I am that Brahman' in which this world appearance (exists) like a city reflected in a mirror, find fulfillment, O sinless one.
11. Liberated from the grip of egoism, like the moon (after the eclipse), full, ever blissful, self-luminous, one attains one's essence.
12. The destruction of actions leads to that of thought; thence results the dwindling of innate impulses (to act). The obliteration of innate impulses is liberation; it is held to be freedom in life.
13. At all places and by all means, perceiving everything as Spirit, one achieves the dissolution of innate impulses as it strengthens the attitude of universal good will.
14. Never should one be heedless in devotion to Brahman; 'heedlessness is death' so aver the philosophers

of Brahman in regard to (this) science.
15. Just as a pulled-up water-reed stays not still, even for a moment, so does Maya (ceaselessly) envelop even a wise man if he averts his face (from the Truth).
16. Whosoever wins absoluteness while alive continues to be absolute even after death. Rooted in concentration, O sinless one, remain steadfast.
17. With the vision of the non-dual Self through unwavering concentration comes the dissolution without residue of the knots of ignorance in the heart.
18. Strengthening the sense of Self vis-a-vis this vision, and rejecting it vis-a-vis the ego, etc., remain indifferent to them all, as to objects like pots and clothes.
19. All things from Brahma down to clumps of grass are nothing but unreal adjuncts. Distinct from the, see one's Self existing as the immutable plenum.
20. One's Self is Brahma, Vishnu, Indra and Shiva; this entire world is one's Self; other than this Self, there is nothing.
21. After repudiating all objective appearances superimposed on one's Self, one remains alone as the supreme Brahman, full, non-dual, stirless.
22. The world is a postulation, as good as non-existent, in the one Reality that is immutable, formless, unqualified; whence is difference?
23. (In the one Reality) devoid of distinctions like the percipient, perception, and the perceived, and of all sufferings, in the absolutely full, spiritual, Self, like unto the ocean at the time of cosmic dissolution, (whence is difference)?
24. Darkness implicit in It as in light is the cause of delusion. Whence is difference in the supreme non-dual and unqualified Reality?
25. In this uniform and supreme Reality, how can the agent of differences dwell? In deep sleep that is nothing but bliss who has perceived difference?
26. This perception of difference is rooted in the mind (of the percipient); there is none of it in the absence of the mind. Therefore, concentrate the mind on the supreme Self as the subject.
27. Upon realizing the Self that is impartite bliss as one's own essence (there follows) the savouring of the timeless bliss that is the Self, both externally and internally.
28. Of detachment the fruit is knowledge: of knowledge the fruit is withdrawal. Experience of Self as bliss leads to peace; again, peace is the fruit of withdrawal.
29. Without the consequent states, the precedent ones are fruitless, indeed. Cessation is supreme satisfaction; matchless bliss is spontaneous.
30. The expressed sense of the word tat (God) has Maya for His adjunct; He is the world-cause. He is characterised by omniscience, etc.; is tinged by transcendence, and is essentially Truth and so forth.
31. The expressed sense of the word 'Tvam' shines forth as the content of the idea and expression 'I'; it is awareness blended with the mind (the inner organ of perception).
32. Only through the exclusion of Maya and avidya, the adjuncts of God and Jiva is the supreme Spirit, the impartite Being, Consciousness and Bliss, indicated.
33. 'To listen', thus is to pursue by means of sentences their import. On the other hand, 'thinking' consists in perceiving its consistency with reason.
34. 'Meditation' is indeed the exclusive attention of the mind fixed on (the import) rendered indubitable through listening and thinking.
35. 'Concentration' is said to be the mind which, outgrowing the dualism between the meditator and meditation, gradually dwells exclusively on the object (of meditation) and is like a flame in a windless spot.
36. Mind's modifications in regard to the Self are un-cognized in that state; they are (only) inferred as past, after quitting the state of Samadhi.

37. Crores of karmans, accumulated in this beginningless transmigratory life, are dissolved by means of concentration: (then) pure virtue begins to flourish.
38. The best knowers of Yoga call this concentration the cloud of virtues, since it rains the flood-waters of virtue in a thousand streams.
39-40. When the load of innate impulses is dissolved without residue by means of this (cloud of virtues) and heaps of karmans, good and evil, are totally eradicated, the major text, which at first shone forth immediately, now unobstructed, yields immediate awareness as (clear) as the myrobalan in the palm (of one's hand).
41. The non-occurrence of the impulse (to enjoy, etc.,) in regard to the objects of enjoyment marks the acme of detachment. The highest pitch of awareness is (marked by) the non-occurrence of the egoistic sense.
42(a). The acme of withdrawal is (marked by) the non-occurrence of (even) the latent impulse (to enjoy).
42(b). He is the ascetic of steadfast wisdom who enjoys bliss for ever.
43-44(a). Whose self is merged in Brahman alone; who is immutable and quiescent. Wisdom (prajna) is defined as the unwavering spiritual mode whose content is the unity of Brahman and Atman purged (of all adjuncts).
44(b). Whosoever possesses it (wisdom) without a break is liberated in life;
45. Who has no conceit of 'I' in regard to body and senses; nor the conceit of objects in regard to things other than them - who is free from these two conceits in regard to anything whatsoever is liberated-in-life;
46. Who, in his wisdom, perceives no difference between the subject and Brahman; who neither refers to the creator nor creation is liberated in life.
47. Whose attitude is the same both when he is honoured by the virtuous and when he is persecuted by the wicked is liberated in life.
48. He who has realized the truth of Brahman no longer transmigrates, as hitherto; if he does, this truth has not been realized by him; he is but an extrovert.
49. As long as the experience of pleasure, etc., lasts, so long operative karmans from the past are held to persist. (Causal) actions precede the occurrence of effects; never is this un-preceded by actions.
50. Consequent on the experience 'I am Brahman', karmans accumulated in the course of aeons are dissolved, even as the actions in dreams are, upon waking up.

51. Just as nothing clings to space, so to the sage, who knows the Self to be unattached and indifferent, future actions cling not in the least degree.
52. Just as space is unaffected by the smell of liquor though it touches the pot (containing the liquor), so is Self unaffected by the attributes of Its adjuncts.
53. Karmans done before the dawn of knowledge perish not as a result of that knowledge; they must produce their proper effect even as an arrow shot to hit a target (stops not before hitting it).
54. The arrow discharged (to hit) what was taken for a tiger stops not, though, alter, (the target) is known to be a cow; the target is hit with full force.
55. 'I am un-ageing'; 'I am immortal' - how can one who knows his Self to be such and lives that knowledge fabricate operative past actions?
56. Then only is operative past action real when one mistakes one's Self to be the body. The treatment of the body as Self is improper; therefore reject (the notion) of operative past action.
57. The fabrication of operative past actions is also, indeed, a delusion due to this body.
58. How can the superimposed be real? How can the unreal be born? How can the unborn perish? How can the unreal own operative past actions?
59-60. To answer the dull-witted (who) doubtfully ask how this body persists if the entire effects of nescience with their cause are destroyed by knowledge, Shruti, with an outward eye, propounds the

theory of operative past actions; not to suggest to the wise that the body, etc., are real.
61. A total plenum, without beginning and end, measure and change.Massed being and intelligence, massed eternal bliss, un-diminishing,
62. With the sole savour of the subject, full, endless, behold all, Neither to be shunned nor seized, neither to be held nor propped;
63. Beyond inert forces and actions, subtle, certain, unblemished;Whose essence is beyond thought, beyond mid and words;
64. Existent, a plenitude, self-proven, pure, awake and matchless. One only is non-dual Brahman; here is no plurality at all.
To Apantaratamas was this science imparted. He imparted it to Brahma, who passed it on to Ghorangiras. The latter gave it to Raikva and Raikva to Rama. Rama imparted it to all beings.This is the injunction in regard to Nirvana; this is the injunction of the Vedas, of the Vedas.This is the secret teaching.]

Brahma Sutraas vide 4.16 on Agnihotra nitya karma samuha mokshaabhivyanjaka tatva jnaana siddhi. The Sacred Agni Karyas surely pave the path of Liberation. Rig Veda commends Garhapatyaagni, Yajur Veda the Anvaahaaraya -pachana in the midregion of Agni; and Saama Veda addresses Bhu Devi with Rathantara Saama, and with Ahavaneeya to Bhuvar-Suvar Lokas. Brihat Saama too is addressed to all celestial lokas. Indeed these Sacred Agnis lay the high paths to Salvation.Agnihotra performances twice at dawn and dusk is stated as a daily duty to offset the blemishes and sins of every householder, besides frequent homa karyas , yagjnas and kratus to forward radiant signals to celestial bodies. Yagas offer appropriate food substances to Devatas as 'nishkaama karmas' or without strings meant for 'Loka Shanti' or public welfare. Homa karyas or oblations with food substances into the Sacred Flames. Yagjnas involve seven sacrifices with offereings called agnaadheya, agnihotra, darshapurnamaasa, aagrayana, chaaturmaasya, nirudhapshubandha, and soutraamani. Kratu denotes somayaaga in which a *yupa* or sacrificial post is installed. Kratus are seven 'somasamsthaas' viz. Agnishtoma, Atyagnishtoma, Ukttha, Shodashi, Vaajapeya, Atiraatra, and Aptoryami. It is being stressed that among the means of attaining Salvation, Vedas provide pride of place to Agni Karyas as that is ever commended by Devas as they are readily gladdened. Besides frightening and driving away the evil energies, even certain unfriendly quarters of Devas get pacified and initiate their blessings. Indeed Sacred Agni karyas always tend to win over the 'homa kartas'.

[Expla. vide Brahma Sutras 4.1-16

Agnihotraadhikaranam-

IV.i.16) Agnihotraadi tu tatkaarya yaiva taddarshanaat/ Agnihotra and related Rites that are prescribed by Vedas as regular duties of daily requirements are all aimed at self purification and enlightentment. These are steps forward in the right direction and performance of duties as obligations but should not be considered as measures of anticipatory fruits. Briharanyaka Upanishad. (IV.iv.22) for instance conveys a guideline on these lines: Brahmanas seek to realise 'That' through the learning of Vedas, Sacrifices, charities, austerities, and moderate use of enjoyments.In fact, 'grihastas' eventually become 'Sanyasis'or monks discarding homes, families, children, wealth and reach the stage of abandon and reject desires. Then they start the quest of the Truth and Illumination by the process of systematic elimination stating: *neti,neti* or not this, not this! This is because of the established scriptural evidences as well as 'tarka'or reasonings backed by Knowledge,Vidya and most importantly the Intuition called perception instinct. Then the realisation arrives in the process Examination: Is it perceiavable, does it decay, is it attached; is it fettered, does it suffer injuries; the reply being an emphatic 'no', then the self examination begins: Have I done a good act, say a sacrifice, charity, desires, renounciation, acquisition of the 'relevant' knowledge and so on.) Thus Brahmanas seek to know It (Brahman) through the study of Vedas, sacrifices, charity

and austerity consisting in a dispassionate enjoyment of sense objects. But there is no direct profit angle on or direct 'Karmaphala'. In other words such obligational acts are only motivating factors.]

[Excerprts vide Essence of Sanatata Dharma vide. Kamakoti.org on Agni Karyas

Agnayo vai trayee vidyaa Devayaanah pandhaa garhapatya Rik Prithivi rthantaram aavaahaarya pachanah Yajurantariksham Vaamadevyam aahavaneeyah Saamam Suvargo loko brihat tasmaad agneen paramam vadanti/Agnihotrah saayam pratigrihaanaam nishkritih svishthah suhrutam yagjna kratunaam praayanah suvargasya lokasya jyotih tasmaat agnihotram paramam pavitram/ Yagjna iti yagjnohi Devaanaam yagjneva hi Deva Divam gataa yagjnena asuraan apaanudanta yagjnena dwishanto mitraa bhavanti yagjne sarva pratishthitam tasmaad yagjnam paramam vadanti/

The Sacred Agni Karyas surely pave the path of Liberation. Rig Veda commends Garhapatyaagni, Yajur Veda the Anvaahaaraya -pachana in the midregion of Agni; and Saama Veda addresses Bhu Devi with Rathantara Saama, and with Ahavaneeya to Bhuvar-Suvar Lokas. Brihat Saama too is addressed to all celestial lokas. Indeed these Sacred Agnis lay the high paths to Salvation.

Agnihotra performances twice at dawn and dusk is stated as a daily duty to offset the blemishes and sins of every householder, besides frequent homa karyas , yagjnas and kratus to forward radiant signals to celestial bodies. Yagas offer appropriate food substances to Devatas as 'nishkaama karmas' or without strings meant for 'Loka Shanti' or public welfare. Homa karyas or oblations with food substances into the Sacred Flames. Yagjnas involve seven sacrifices with offereings called agnaadheya, agnihotra, darshapurnamaasa, aagrayana, chaaturmaasya, nirudhapshubandha, and soutraamani. Kratu denotes somayaaga in which a *yupa* or sacrificial post is installed. Kratus are seven 'somasamsthaas' viz. Agnishtoma, Atyagnishtoma, Ukttha, Shodashi, Vaajapeya, Atiraatra, and Aptoryami.

It is being stressed that among the means of attaining Salvation, Vedas provide pride of place to Agni Karyas as that is ever commended by Devas as they are readily gladdened. Besides frightening and driving away the evil energies, even certain unfriendly quarters of Devas get pacified and initiate their blessings. Indeed Sacred Agni karyas always tend to win over the 'homa kartas'.

Maha Narayanopanishad -Section Sixty Seven :Oblations by way of Vaishvadeva - Svishta Rites, besides Svishtakrit to Gaarhapatyaagni

1) *Agnaye swaah, Vishyebhoy Devebhyah swaah,Dhruvaaya Bhumaaya swaah,Dhuvakhitaye swaah, Achyutakshitaye swwah, Agnaye swishtakrite swaah, Dharmaaya swaah, Adhramaaya swaah, Adbhyudyah swaah, Aoshadhivanaspatibhya swaah, RakshoDevajanmeya swaah,Grihyaabhyah swaah, Avasaanebhyah swaah, Avasaanapatibhya swaah, Sarvabhutebhyah swaah, Kaamaaya swaah, Antarik - shaaya swaah, Yadejati Jagati yaccha cheshthati naamnobhaagoyam naamne swaah, Prithivyai swaah, Antarikshaaya swaah, Dive swaah, Suryaaya swaah, Chandramase swaah, Nakshatrebhyah swaah, Indraaya swaah, Brihaspataye swaah, Prajaapataye swaah,Brahmane swaah, Swadhaa pitrubhyah swaah, Namo Rudraaya Pashpataye swaah, Devebhyah swaah, Pitrubhya swadhaastu, Bhutebhyo namah, Manushyebhyo hantaa, Prajaapataye swaah, Parameshthine swaah/*

The following thirty six oblations are addressed to Agni, the totality of Devas, Dhruva, Dhruva Kshetra, Achyuta Kshita or the Eternal Abode, Agni sacrifice as rightly offered, Dharma, Adharma, Jala Devata, Aoushadhi Vanaspati, Raksho-devajanaas, Gruhya or household deities , Avasaana or Deities in the outskirts of one's house, Avasaanapati or the Chief of outskirt Devatas, Sarva Bhutas, Kaama or the Lord of Desire, Antariksha , Dive or Swarga, Surya, Chandra, Nakshatra, Indra, Brihaspati, Prajapati, Brahma,

Pitru Devatas, Rudra-Pashupati, Devas, Pitrugana or the Departed Souls, Bhutas or a wide range of Devataa samaana Swarupas, Manushyas, Prajapati, Parameshthi or Brahma the Chaturmukha.

Kathopanishad

Details of Five Fires and deeds of virtue, need for control of body organs and senses and Identity of Inner- Consciousness and the Supreme

I.iii.1) *Ritam pibantau sukrutasya lokeguhaam pravishtau parame paraadhye, Chaayaa tapau brahmavido vadanti panchaagnayo ye chatrinaachiketaah/* (Both the Self and the Supreme are stated to be encased in the secret cavity of one's own heart as the two shades of illumination: one who enjoys of good 'Karma' or the fruits of acts of virtue and another the Supreme himself! Those seekers worship the **Panchaagnis or Five Fires** viz. Garhapatya, Aahavaneeya, Daksjhinaagni, Sabhya and Aavasatya representing Heaven, Cloud, Earth, Man and Woman, as also perform the Naachiketa Sacrifice thrice; they also enjoy the resultant fruits of deeds.These two kinds of entities who do or do not do so are well defined: those who drink the juice of Truth as flown from 'Sukruta'or works of virtue and the others who do not; these are the 'chhatriah yaanti' or those distinguished under the regal symbols of Umbrellas!Now, the Supreme is encased in the heart's cavity as also as Omnipresent all over the length and breadh of the Universe; that is 'Parame paraardhe' or the Uniqueness Beyond!)

Agni homa kaala is at the Sun set and before Sun rise; at the Sun Rise the homa prakriya be completed before Sangava and in the evening, nine ghadis after Sunset.) Eligible samidhaas for the homa are : *Palaasha khadira ashvattham shamyudumbarajaa samia, Apaamaargaarka durvaascha kusha chettyapare vidhuh/* (The homa samidhas are Palaasha, Khadira, Ashvattha, Shami, Umbataja, Apaamarga, Arka Durvaasa, and Kusha). Tulasi wood is stated to be excellent bestowing immense returns. Katyayana Maharshi further describes: *Havistu trividham jneyam kritam chaiva kritaakritam, Akritam cha ktramaadeshaam lakshanam samyaguchyate/ Kritamodanasa -katvaadi tandulaadi kritaakritam, Vreehyaadi chaakeritam proktam iti havyam tridhaa budhaih/* (The Havis or the material for the homa karya is mainly classified as Krita, Kritaakrita, Akrita; Cooked and beaten Rice is of the Krita variety; raw rice and such other material is of the kritaakrita while akrita is paddy.) Apastamba states: *Payasaapashukaamasya, jaahuyaat dadhrendriya kaamasya, yavaagyaa graama kaamasya, odanena annaadyah kaamasya, tandulai rojas kaamasya balakaamasyeke/ Maamsena yashakaamasya, somena brahma varchasa kaamasya, Aajyena tejaskaamasya, payasonityasnaaina satikaamo phalavachanam/*(Those who desire to attain cattle wealth would perfom the homa with milk, for good physique with curd, lot of graama sampada with Yava dhanya, plenty of food with cooked rice, for achieving youth with raw rice, for great name and fame homa with meat, for Brahma teja with ghee and one desirous of wife should perform with milk always!) Vyasa Maharshi opines: *Kapilaayaastu payasaayegnihotraanyupaasate, Aditya mandalam bhitvaayaanti Brahma sanaatanam/ Yena saayam juhuyaat tena praatah*/ (A person who worships Agni Deva with the milk of Kapila Cow would break into Surya mandala and gets absorbed in Sanatana Brahma himself! As he performs the homa in the evenings be also done in the morning too.) 'Smrityartha saara' gives a detailed account of the homa vidhana: *Shaalishyaamaaka neevaara vreehi godhuma yaavakaah, Teshaam tandulaa homyaah yavanaalaah priyam gavah/ Neevaaraah shaalayaishaiva godhumaavreehayoh yavaah, Svaruopenaiva homyaassyussvarupainaava vai tilaah/ Dravam sruvena hotavyam paaninaa kathinam havih/ Payodadhi yavaaguccha sarshishodana tandulaah, Somo maamsam tailamaapodashaitaanyagni hotrake/ Syaadagni -hotra vadgaarhye samskaaro mantra varjitah, Yadvaatrh prokshanam teshaam maamsa moupaasanena cha/ Yadyagnihotra homaardham payonasyaat kadaachana, Tadaavreehi yavou graajhyaavoshadhya - ntaramevavaa, na graahyam sarvadhaa maashavara kodaarkodravam/nPrasthadhaanyam chatuh –*

shashtheraahutateh parikeetitam, Tilaajnaantu tadardham syaattadardham syaad ghrutasyatu/(Shaali or rice, shyaamaaka, nevaara, vreehi or red dhanya, wheat, yavaadi be offerd in the Homa. Neevara, rice, wheat, vreehi, yava, and tilas be offered as they are without being husked or cooked. Drava padardhas like ghee be offered with 'sruva' or ladle. The main 'homa dravyas' are ten viz. milk, curd, yava, mustard, cooked rice, raw rice, soma rasa, oils and water. There is an 'Agni samskaara' without mantras viz. offering meat after three times of prokshana or sprinkling of water. In case milk is not available, vreehi- yava and such other seeds could be used, but maasha, vara, kodaara be avoided. There must in all be sixteen 'ahutis'or offerings to Agni with ghee, tila of thirty two offerings, and sixty four ahutis of dhaanya, meaured as a large quantity of a 'prastha'). Bodhaayana Maharshi provides further details: *Vreehaanaam vaayavaanaam vaa shatamaahutiripyate, Odanodviguno graahyo mayuraadaakritisthatha, Kukkutaandam pramaanastu pinda ityabhidheeyate, Angushta parva maatram syadava daanam tatopi cha, Jyaayah svishtakridaadyantu chaturangula sammitam// Angulyagrairnahotavyam sa kritvaanguli bhedanam, Angulyuttara paashvena hotavyamiti smritih/ Uttaanenatu hastenaanguli paanistu vaagyaho - juhuyaadvijah/ Vastrenavaatha parnenavaa paanirupavadbhidaarubhih, Vyajanenaagni madhanam na kuryaaditih smritih/ Dhamani mantare kritvaatrinam vaa kaashtamevavaa, Mukhaadagnim samintheeta mukhaadagnirajaayata/ Bahu shushkendhano chaagnou susamiddhe hutaanane, Vidhume lenihane cha hotavyam karmasiddhaye/*(Aahutis to Agni are of vreehi, yava, and odana or cooked rice in double the quantities and some two hundred pinda pramanas or of the thumb size egg like quantities. The Ahuti karya should not be done by the finger tops but with all the fingers and thumb together towards the northern side. The ahutis be done in silence with raised right hand making a fistful quantitypresdsed by all the fingers. It is cautioned that Agni in the fire pit should not be quickened to flame up by fanning with cloths, dried leaves, wooden pieces or hand fans. Using small pieces of wood or dried grass, the fire be installed and using the mouth air through a metal tube enabled to flame up. The tongue be streched out and enable dried leaves and small figs to gradually raise the fire.) Apastamba suggests that the homa karya be executed according to one's own 'Vamsaachaara' and carry with him the 'nithya mandhana' material or fetch from the house of a co-shrotriaya. He also states: *Chaturatramahutognih loukikah sampadyate/* (In case Shrotriyas do not perform homa in their homes for four nights, then it becomes Lokaagni!) Shounaka Muni states: *Agnaavanughate yatra homa kaaladvayam vrajet, Ubhayorvi pravaasecha lokaagnirvidhheyate/* (As per the timing of the morning and evening homa prakriya, a Shrotriya should plan the daily programme; in the event of Anugataagni and Dhaaraagni are missed then lokaagni be initiated and enflamed). Bodhayana Muni explains the seriatum of failures of Agni Karyas and prayaschittas: *Arvaaktri raatraadayasegnaye syaattatah param Tantumateechankaaryaa, Aaa Sapta raatraan manase cha hutvaa/ Advaadashaahaat punaraadadhee ta/ Dvadasha dina paryantam Agnyanugati praayaschitta me voktam Naagni sandhaanam atra yadhaa svagrihyaam vyavasthaa/*(For three nights of discontinuing the regular daily Agni Karyas for what ever reason, there exists iron Agni; to revive the Grihagni again the process called 'tantumati' be followed; for a week's absence of Agni, the person concerned should execute homa in one's own mind and revive the Agni on the twelfth day; then thereafter a Prayaschitta programe be taken up as per the domestic custom. Bodhayana also describes three ways of Samaropana or revival: *Ekaagneh trividha samaaropanam Atmasyaarayorvaa samitsuvaa/* The three ways are as follows viz. repentance in one's own mind and heart, performing homa prakriya again in forests and with Samidhas. Maharshi Veda Vyasa cautions: *Snaasyato Varunasshobhaam juhvatognih shriyam haret, Bhojane mrityumaapnoti tasmaanmounam trishu smritam/* Conversation while bathing is disliked Varuna Deva and in the course of Homa prakriya the God of Agni detests it just as while taking food Mrityu Deva is annoyed; hence during these three acts of snaana-homa-bhojana, silence needs to be observed strictly.) Angira Maharshi exclaims: *Yo dadyaa kanchanam Merum Prithveemvaa sa Saararaam, Tatsaayam pratathomasya tulyam bhavati vaanava!*(Could unparalleled charities of golden Meru parvata and entire Earth along with the Oceans equate the returns of Homa

Karyas in the morning and evening daily!) Manu Shastra describes similarly: *Agnou praastaahutih samyak Adityamupatishthate, Adityaajjaayate vbrishtih Vrishterannam tatah prajaa, Daivekarmani yukto hi bibhartedam charaachar am,/* (The 'ahutis' offered to Agni as would reach Surya Deva, the latter is pleased and help bestow optimal rains on earth which in turn provides plentiful food and prosperity to one and all; thus indeed the Daiva Karmas set the cycle of blessings to humanity!)

3. Parashara Smriti

Agni Karyas: Brahmanas are required to perform Shat Karmas viz. Sandhya Vandana, Snaana that precedes 'Bahyaantara Shuchi' or Cleanliness of the body and mind, Japa, Homa, Devaarchana or Deva Puja, Atithi Seva. As a part of the Shat Karmas- to be observed, homa vidhi is the other significant duty of Brahmanas. Just as there are time restrictions to perform Sandhya Vandana, timings for nitya homa are suggested as possibly in continuation of Pratah Sandhya as also after Saayam Sandhya. However, the tradition of Nitya homa is kept flexible as per family traditions. There could be dispensations of combining Saayam-Praatah kaala homas done together too. If not possible at all, proxies could be appointed like sons or Sishyas or Brahmanas on one's behalf. However proxy homas are effective in yielding far less phala than by one self! As regards Homa Dravyas, the dictum states *kritam akritam kritaakritam/* that is the Homa material is of three kinds: Annam or cooked rice or wheat flour are Kritam; akritas are 'dhaanya' or non husked cerials and 'kritaaakritas' include tilas, yavas, milk, curd, ghee etc. Samidhas include unkinned twigs of Arka, Palaasha, Apamarga, Peepul, Gular, Shami, Durva, Bel, Vata and such other trees of normally ten to twelve inches long. Infringements or interruptions of Nitya Homa karyas need to be revived with appropriate 'prayaschittas' or self imposed punishments by way of purifications. In any case, dictates of one's own conscience are the best judges, especially depending on the Desha-Kaala exigencies. In any case, the suggested outline of the procedure of homa is as follows:

Agni Mukham: The Homa Kunda or the Fire Pit is to be a cubic meter square size and before use the raised platform of sand is dressed with white rice flour. All acts inside the platform are to be performed from left to right in respect of devas and from right to left in respect of Pitru Devatas. Kunda rekhas or lines on the surface of the platform are drawn from west to east with a spoon handle bisecting the lines from south to north. The platform is sprinkled with water, twigs are arranged at the center of it and fire is kindled with camphor in a copper plate circling thrice on the twigs by way of Agni Sthapana reciting the mantra: *Chandramaa manaso jaatah, Chakshus Suryo ajaayata, Mukhad Indraschaagnischa praanaad Vayur ajaayata/* (Chandra is created from Almighty's mind, Surya from His eye; Indra is born from His mouth and so is Agni while Vayu is created by His breath). *Om bhur bhuvassuvah---Agnim sthaapayaami/* (Thus Fire is installed). Then 'Agnim Prajvalanam' is done by adding twigs. Darbha paristarana: Darbha grass is laid and spread in 3 or 5 layers around fire as the grass ends are kept in east with points to north, in the south with points to east, iin the west pointing to north and north with points to east. Paatra saadhanam: To the north of Agni on a layer of darbha grass, pairs of vessels to be used in the homa are to be arranged: spoons, ajya patra or ghee vessel and prokshani patra or the vessel with which water is sprinkled. Brahma varanam or the priest is to be seated to the south of Agni. In his absence, a kurga or the bundle of darbhas or a flower is plaed on his seat. Prokshani paatra saadhanam or the vessel to sprinkling water is filled in again and again. 'Parishinchana' is taken up with *Om Aditenumanyaswa/ (to South),Anumatenu manyaswa (to west), Saraswatenu manyaswa (to north)* and finally to all sides: Then *Deva savitah prasuva* to all sides. After 'parishechanam' meaning 'May earth be pleased to bestow me the kingdom, may the wives of Devas bestow me what all I desire, may the Goddess of speech, intellect and knowledge grant me what I ask for, may Devi Saraswati fulfill all my wishes for excellent speech and knowledge and may Devi Savita impel us to fructify our sacrifices and oblations'. With these parishachanas, Agya samskaras follows as in respect of Nityagni by Brahmacharis or Grihastas as also

various other Agni Karyas. Incidentally, besides the Brahamachari homas or Grihasta homas performed ondaily basis, these Karyas are also preceded by various other Samkaras: These Samskara Agnis are called: Yojaka for Vivahas, sikhi for chaturthis, marutah for garbha daana, Chandra/ pavamana for pumsavana, paarthiva for naama karana, Shuchi for anna praashana, sabhya for chala samskara, Surya for godaana and Kshaya for samvarthana.

Brahmachaari Dwija homa vidhana: After purifying Homa Kunda with cow dung and waters of Sacred rivers like Ganga, be seated near the Kunda as 'purvaabhimukha' or facing the east, sprinkle water and molten cow's ghee for the purpose of the homa, perform tri-achamana and Anga nyasa, Ganapati Dhyana, 'Praanaayaama' with Pranava Mantra and Sankalpa assuming the ordain of Maha Vishnu by reciting the Shubha Muhurta of Dwiteeya Paraatha, Kali Yuga Prathama Paada, Jambu Dwipa, Bharata Varsha, Bharata Khanda, Meroh dakshina dik bhaaga, specified Pradesha, specified disha, in the august presence of the Sacred feet of Samasta devataas, Brahmanas, Gurus and others at specified Samvatsara-Maasa-Paksha-Tithi-Vaara-Nakshatra and so on and declare the Praatah/ Sayam Homa. After the Sankalpa, initiate the Homa by repeat tri-achamana: *Om Amritopastarana masi swaha* (the first)-*Om Amritaapadhaanamasi swaha* (the second)- *Om satyam yashah Shrirmayi shrih shrayataam swaha* (the third); this shall be followed by the sprinkling of water and touch the body parts with: *Om Gangmayaschaasyestu*(face), *Om nasome praanestu* (both openings of the nose), *Om akshorme chakshurastu* (both the eyes), *Om karnayorme shrotarastu* (both the ears), *Om baahyonge balamastu* (both the hands), *Om uruvomme ojostu* (both the thighs) and *Arishtaani mekaangaani tanustanvaa me saha santu/* Thereafter perform *Agnyaadhana* brought on a plate, use camphor to sustain the fire kindled with wooden figs with the following mantra: *Om bhurbhuvah swadyorivam bhumnaa Prithiveeyam vyarinmaa, Tasyaamste Prithivi Deva Yagjaani pushtegni mantradaa maatraadya dadhe/* While inflaming the following mantra is rendered: *Om udbhavam budhyasyaagne pratim jaagruhi twaamishtaa-purti swayam srujetaa mayam cha, Asmin samidhasye addhyuttaarasmin Vaishwa deva yajamaanascha seedata/* (Yajur Veda). Agni praarthana: *Paritwaa Agne parimrujaami aayushaa cha dhanena cha, Suprajaahaa prajayaa bhuyaasagum suveero veeraihi suvarchaa varchasaa suposhah poshaih sugruho gruhais supatihi patyaa sumedhaaya su brahmabrahmacharibhih/* Then 'parishachana'or sprinkling water around the homa kunda in clock wise direction stating the Mantras: *Aditenu manyaswaa, anumateny manyaswaa, Saraswatenu manyaswaa, Deva savitah prasuva/* where after 'Samidadhana'or offereing Samidhas to Agni reciting 'Swaha' each time as follows twelve times after each Mantra:

1) Agnaye samidha-maahaarshim brihatae jatavedase, yathaa twagrame samidha samidhayasa evam mamaayushaa varchasaa sanyaa medhaayaa prajayaa pashubhih brahmavarchasena annaadyena samedhaya swaahaa/ 2) Yaedho asi yaedhisheemahi swahaa/ 3) Samidasi samedhishhemahi swaahaa/ 4)Tejo asitejo mayi dhehi swaaha/5) Apo adyaanvachaarisghagum resena samasrukshamahi payasswaagumagna aagamam tammaa sagusruja varchasaa swaahaa/6) Sam maa agnae vaarchass sruja prajayaa cha dhanaena cha swaahaa/ 7) Vidyunae asya devaa Indro vidtat sahasrshibhih swaahaa/ 8) Agnayae bruhatae naakaaya swaahaa/8) Agnayae bruhatae naakaaya swaahaa/ 9) Dyaa Prithivi bhyaam swaahaa/ 10) Yeshaa te agnae samit tayaa vardhaswa cha aapyaayasvaa cha tayaa aham vardhamaano bhuyaasam aapyaa maanascha swaahaa/ 11) Yo maagne bhaaginagum santamathaa bhaagam chikeerushati, Abhaagamagnaetam kuru maamasnae bhaaginam kuru swaahaa/ 12) Samidhaamadhaayaagnae sarva vrato bhuyaasagum swahaa/

The 'samidhaana homa' concludes with 'parishachana' or circling water sprinkling around the homa kunda in clockwise direction with the Mantras: *Aditenu manyaswaa, Deva savitenu manyuswaa, Saraswatenu manyswaa, Deva savitah praasaaveeh/* This would be followed by the mantra: *Agnerupasthaanaam karishye/* Following the 'Upasthaana', supplication mantra to Agni Deva to be

recited in standing position as follows: *Yatte agnae tejastenaaham tejasvi bhuyaasam, yatte agnae varchastenaaham varchasvee bhuyaaam/ Yatte agnae harastenaaham haraswi bhuyaasam, Mayi medhaam mayi prajaam mayagnih tejo dadhaatu/ Mayi medhaam mayi prajaam maeendrah indriyam dadhatu, mayi medhaam mayiprajaam mayi Suryo bhraajo dadhaatu/ Agnayae namah/* Finally the Kshamaa Prarthana would be as follows: *Mantra heenam kriyaan heenam bhakti heenam hutaashana, Yaddhutam tu mayaa Deva paripurnam tadastute/ Praayaschittaani asheshaani tapah karmatmikaani vai, Yaani teshaam asheshenaam Parameshwara manusmaranam/ Maha Deva Maheshwaram/*

Grihasti Brahmana homa vidhaana: Connected with Agni Mukham detailed after the Section of Brahmachari Dwija homa above including the Sankalpa therin, the rest of the following be continued as Grihasti Brahmana homa vidhi. (This is as per Apastamba Prayoga)

Sankalpa: *Om poorvokta guna visheshena visishthaam asyaam shubha tithou bhagavad aagjnayaa bhagavad preetaartham rupena praatar/ saayam aoupaasaa homam karishye/* This is followed by parisechanam:

Agni Dhyaana: *Om ram Agnaye namah/ Meshaaroodham cha vakraangam Jaataveda samanvayam, Dwi seersham sapta hastam tri paadam sapta jihvikam, Varadam shakti paani cha bibhraanaam sru sruvau tathaa/ Abheetidam charma dharma vaame-chaajya-dharam kare/* (I contemplate Agni Deva who rides a ram whose limbs are twisted, who has two heads, and seven arms, three feet and seven tongues. He displays the gesture of munificence, bears a Shakti weapon, two ladles, shows the signal of protection and carries a vessel full of ghee). *Chatvari shringa trayosya paada dwe sirshe sapta hastaasosya, Tridhaa baddho vrishabho roraaveeti maho devo martyaagum aaviveshaa/ Eeshaa hi devaah praadishonu sarvaah purvo hi jaatassa u garbhe antaah, sa vijaayaamanassaa janishyamaanaaha prattyan mukhaa stishthati vishvato mukhaaha/ Hey Agne praan mukho Deva maamaabhimukho bhava/* (The illustrious Agni has come down to men and is attended by sacrifices; He has four Vedas as his horns, three swaraas as his feet, Brahmodana and Pravargya are his two heads and seven Vedic meters as his hands. Heis regulated by Mantra, Kalpa and Brahmana; he is the bestowere of fortune. He is sung with and without music by the hymns of Rig, Yajur and Saama Vedas by the sacrificial priests such as the Hota. The Unique Paramatma realized by the Wise having been present in all quarters was born as Hiranyagarbha at the beginning of Creation. Indeed He is the same Hiranyagarbha who will be born as such in fuure too.He is the indweller of thehearts of all the beings, the witness to all and the inciter of action. Agni Deva of divine magnificence! Do kindly be seated in the eastern direction and be well disposed to us).

Now, akshatas and flowers are to be offered to 'Ashta dishas' or in eight directions as follows: East: *Om Agnaye namah;* South East: *Om jaatavedhase namah;* South: *Om sahojase namah;* South West: *Om Ajiraa -prabhave namah;* West: *Om Vaishwaanaraaya namah;* North West: *Om naryaapase namah;* North: *Om Panktiraadhase;* North West: *Om Visarpine;* Centre: *Om Yagjna Purushaaya namah/* This follows Alankaara or worship to Dishaadhipatis or Heads of Directions situated around Agni by placing flowers in the respective directions: East: *Indraaya namah;* South East: *Agnaye namah;* South: *Yamaaya namah;* South West: *Nirrutaaya namah;* West: *Varunaaya namah;* North West: *Vaayave namah;*North: *Somaaya namah;* North East: *Ishaanaaya namah/*

This would be followed by *Samidhaa daanam:* Karta stands and faces the Brahmana saying the following and tendering the bundle of Samidhas in his hands for further placing on Agni: *Asmin homa karmaani Brahman idhmam aadhaasye/ Aadhatswaa!/*

Then 'Aaghaara' is followed as the Karta meditates Agni Deva silently and offers Ajya/ ghee in streams from North East to South East and recites: *Om Prajaapataye swaahaa, Prajaapataye idam na mama/*

Then offers Ajya again to Indra from South West to North East reciting: *Om Indraayaa Swaahaa, Indraaya idam na mama/*

Aajya bhaagam: Karta then makes two oblations, one to Agni and another to Soma: *Om Agnaye swaahaa, Agnaye idam na mama, Om Somaaya swaahaa, Somaaya idam na mama/* Vyahriti homa is continued: Towards South: *Om bhuvasswaahaa, Agnaye idam na mama/* Towards Northa: *Om Bhuvaswaahaa, Vaayave idam na mama/* At the center: *Om Suvaswaaaa, Suryaya idam na mama/* Prayaschitta homa sankalpa: *Asmin----homa karmani sankalpa prabhriti etat kshana paryantam madhye sambhaavita samasta dosha prayaschitthartham sarva prayaschittam hoshyami/ Om bhur bhuvas swaahaa—Prajaapaaye idam na mama/*

Pradhana homa: Now proceed with main oblations: [Refer to the next section of Aoupaasana homa]

Uttaraangam or conclusion: *Prajaapate na twad etaanyanyo vishvaa jaataani pari taababhuva, yat kaamas te juhumas tanno astu vaayagum syaama patayo rayeenaagum swaahaa/ Prajaapataya idam na mama/* (Prajapati the Lord of Beings, you alone comprehend all these created forms and nobody else. Do grant us our heart felt desires as we invoke you; may we become the chiefs of rich possessions) *Om bhussuvaahaa Agnaye idam na mama/ Om Bhuvassvahaa, Vaayave idamna mama/ Om Suvaassvaahaa, Suryaaya idam na mama/ Yad asyaa karmaano tyareericham yad vaa nyunam ihaakaram, Angishtaat svishtaakrad vidwaan sarvagum svistagum suhutam karotu swaahaa, Agnaye swishtakrutedam na mama/* (Whatever that has been done that is superficial or deficient in this sacrifice be please accepted as complete, Agni swistakrita!)

Paridhi pariharam: Paridhis or boundaries of the homa kunda are offered to Agni the ghee dipped samidhas commencing from the middle one first to the rest. Samsraava homa: Sruva or the sacrificial ladles are filled up with ghee flow offering to Agni covering the ladles reciting *Swaahaa, Vasubhyo Rudrebhya aaditebhyah samsraava bhaagebhyah idam na mama/* (May there be glory to Ashtaavaus, Ekaadasha Rudras and Dwadasha Aditya Devas as these oblations are offered to them through Agni Deva); *Om bhur-bhuvas-suvas-swaahaa, Prajaapataye na mama/* (May this offering be made in the glory of Prajapati the Lord of Creation as a testimony of physical-mental-spiritual realms) Praayaschitta or atonement: Sankalpa-*Om poorvokta guna visheshena visishthaayaam asyaam shubha tithou bhagavadaajnaayaa bhagavad kainkarya rupena asmin---homa karmaani avijnaata praayaschitta aadeeni karishye/* (May I make the atonement offerings in this ---rite as to be specified- on this day of auspiciousness signified with astrological qualifications, with the approval by and in service to Almighty). *Anaagjnaatam yad agjnaasya kritaye mithu, Agne tadasya kalpayaa twagum hi vetta yathaa tathagass swaaaa/ Agnayedam na mama/* (Agni Deva! What all imperfections that have been committed by me either knowingly or unknowingly be pardoned in the course of this Sacrifice). *Purusha sammito yagjno yagjnah Purusha sammitah, Agne tadasya kalpaya twagum hi vetta yathaa tathagas swaaha/ Agnayedam na mama/* (Almighty too is coequal with this Sacrifice as with Agni Deva and may all my indiscretions and lapses in the procedure of this Sacrifice be too ignored keeping in view the best that we indended to perform with sincerity)- *Om Bhussuvaah, Agnaye idam na mama/ Om bhuvassvaaha, Vaayave idam na mama/ Om suvassvaahaa, Suryaaya idam na mama/ Om bhurbhuvassuvas swaahaa. Prajaapataye na mama/ Om Shri Vishnavey swahaa, Vishnave Paramatmane idam na mama/ Om Rudraaya Pashupataye swahaa, Rudraaya Pashupataye idam na mama/*

Purnaahuti or the Final Offering: Sankalpa: *Om Purvokta guna vishesena visishthyaam asyaam Shubha tithou bhagavad aagjnayaa bhagavad kainkaryaa rupena asmin--- homa karmanaah sampurna phala praapyartham---naamagnou purnaahutim hoshyaami/ tadantaram saangata siddhyartham vaasordharam hoshyaami/* (May this final offering called Vasordhara be concluded successfully!) *Om purnaahutim*

utaamaam juhoti, Sarvam vai purnaahutih, Sarvam evaapnoti, atho iyam vai purnaahutih, asyaam eva prati tishthati swaahaa/ Agnaye vausath/ (Our final oblations conclude herewith; Totality is the Final Oblation; through that everything is obtained. Hence may this final obation and worship now be firmly established).]

Now there are the concepts of karma jnaana of sanchita, kriyamaana and praarabhdha -aagaami bhedaas Purvajanma phala of sukha duhkhas as collected in the past, then the present janma karma of omissions and omissions . Hence the Sanchita Karma all the accumulated of the past actions of good and bad deedsof pluses and minuses. Prarabhdha karma is that portion of the ongoing janma phala.being that portion of the past Karma, which is responsible for the present birth and the body. So, Prarabdha is one part of Sanchita. This Karma can't be avoided or changed, it is only exhausted by being experienced. In simple terms, it's paying for your past deeds. Agami is the current Karma deeds or actions which one is doing right now which would effect one'future in this life too. Purvajanma phala is the deterninant of longevity, jaati and janma, kashta sukhaas, bhoga bhaagyaas, vidyaavidyaas, sukha duhkhas and so on. Human Beings enjoy a special and enviable status, being superior to animals, birds, water creatures and others. This is essentially owing to the mind and conscious - ness. The mind and its ancillaries are essentially three folded viz.with awareness of the surroundings and happenings around - the experience of childhood, youth, married life, aging process, and the concern of death besides of aftermath- and finally about the access of knowledge by the self- experience, by parents, by self studies of learning, objective experiences and by guides. A human being is stated as a machine which a ' jada padaartha' or insentient and insensible being gets driven by mind, its thinking capacity. This motivation is lent by the self consciousness and its innumerable corollaries. Such awareness is a direct fall out of ' Jeevatma' or the direct reflection of the Supreme Consciousness aptly called Paramatma! Thus the human body, or for that matter of any Being of 'Charaachara Jagat' or the whole lot of moveable or immobile 'praanis', is activised by that Unknown-Unseen- yet ever Alive-Ever Lasting- Ever Knowing and ever Controlling Power. Thus no person or thing with a body and sense with life is denied of the ability to act- react- or inact.Thus the Jeevatma is ever present as a mute spectator of the living body inside the chariot which is driven by the mind as the charioteer with panchendiyas of five each of jnaanendriyas cum karmendriyas represented by 'Pancha Bhutas' or Five Basic Elements of Earth- Water-Fire- Air and Sky. In turn, these get motivated by Tri Gunas of Satva- Rajas- Tamas or the attibutes of creativity- preservance-and destruction. As the worldly matters impact individual bodies their respective physical sensory organs receive the signals and result in joys or sorrows but such sensations are momentary and need not disturb the body equilibrium. As such need not be worried, much less about till the terminal point which too follows yet another birth.Meanwhile in the ongoing life, 'prakriti niyamas' or natural laws prevail such as the seasons of summer- winter-rains and so on which are inevitable and need to be experienced without exceptions. Therefore, may your 'sahana shakti' or the energy of endurance has to be checked on balance. How wonderful do I experience and adore myself this gross body with all the sukha duhkhaas and since having assumed the sukshma and subtle body as of '*Deho devalaya prokto jivah prokto sanatanah.* One's own he body is a temple. The life enshrined in it is the eternal Paramatma. The temple called the body - it enshrines the power of mantras - must not be defiled by an impurity. There is a difference between the home and the temple. In the home it is not necessary to observe such strict rules of cleanliness as in the temple. Some corner, some place, in the house is meant for the evacuation of bodily impurities.

[Explanation on "Deho Devaalaya Prokto' vide the Upanyaasa on Hindu Dharma by HH Chandra Shekhara Swami of Kanchi Peetha

The Brahmin must keep his body chaste so that its impurities do not detract from the power of the mantras he chants. "Deho devalaya prokto jivah prokto sanatanah. " (The body is a temple. The life

enshrined in it is the eternal Lord.) You do not enter the precincts of a temple if you are unclean. Nothing impure should be taken in there. To carry meat, tobacco, etc, to a temple is to defile it. According to the Agama sastras you must not go to a temple if you are not physically and spiritually clean.The temple called the body - it enshrines the power of mantras - must not be defiled by an impurity. There is a difference between the home and the temple. In the home it is not necessary to observe such strict rules of cleanliness as in the temple. Some corner, some place, in the house is meant for the evacuation of bodily impurities, to wash the mouth, to segregate during their periods. (In the flat system it its not possible to live according to the sastras). In the temple there is no such arrangement as in a house).Wherever we live we require houses as well as temples. In the same way our body must serve as a house and as a temple for Atmic work. The Brahmin's body is to be cared for like a temple since it is meant to preserve the Vedic mantras and no impure material is to be taken in. It is the duty of the Brahmin to protect the power of the mantras, the mantras that create universal well-being. That is why there are more restrictions in his life than in that of others. The Brahmin must refrain from all such acts and practices as make him unclean. Nor should he be tempted by the sort of pleasures that others enjoy with the body.The Brahmin's body is not meant to experience sensual enjoyment but to preserve the Vedas for the good of mankind. It is for this purpose that he has to perform rites like upanayana. He has to care for his body only with the object of preserving the Vedic mantras and through them of protecting all creatures. Others may have comfortable occupations that bring in much money but that should be no cause for the Brahmin to feel tempted. He ought to think of his livelihood only after he has carried out his duties. In the past when he was loyal to his Brahminic dharma the ruler as well as society gave him land and money to sustain himself. Now conditions have changed and Brahmin today has to make some effort to earn his money. But he must on no account try to amass wealth nor must he adopt unsastric means to earn money. Indeed he must live in poverty. It is only when he does not seek pleasure and practices self-denial that the light of Atmic knowledge will shrine in him. This light will make the world live. The Brahmin must not go abroad in search of fortune, giving up the customs and practices he is heir to. His fundamental duty is to preserve the Vedic mantras and follow his own dharma. Earning money is secondary to him.If the Brahmin keeps always burning the fire of mantras always burning in him, there will be universal welfare. He must be able to help people in trouble with his mantric power and he is in vain indeed if he turns away a man who seeks his help, excusing himself thus: "I do the same things that you do. I possess only such power as you have.Today the fire of mantric power has been put out (or it is perhaps like dying embers). The body of Brahmin has been subjected to undesirable changes and impure substances have found a place in it. But may be a spark of the old fire still gives off a dim light. It must be made to burn brighter. One day it may become a blaze. This spark is Gayatri. It has been handed down the ages]

How adorable am I none be as capable as the Universe be super imposed on Myself as being with of the Supreme Self as axis of Brahmanda 'Purusha', the Primeval Force of Creation possesses countless heads, eyes and feet pervading the entire Universe, far beyond the miniscule level of human comprehension as the Omni-present, omniscient and omni-potent as being immortal, intangible, and inexpressible.

How wonderful am I as the gorgeous and delectable Self am I as of nothing elseness except the self, because all else is the subtsratum or a layer of something lying under another layer, as of the Maya Prakriti. Then the husk and bran of the grain of the my erstwhile form has no further regermination and no further 'aanava- maayiya and karma' tarnishings and defilements and thus attain a state of pure consciousness. Once the gems of Supreme Vision are collected in the treasure house of my own mystic heart, which indeed is akin to that of Paramatma, then in that state of ecstacy, the Self would tend to annuonce that : 'I am all and everything'! Liberation from the revelation of Maha Shakti that is basically embedded on one's own true Self is Moksha which severs the knots of ignorance. Agjnana or fantasy of

‘moha’ or the perfect knot. This is what needs to be untied and then discover ‘atma swaatantra lakshama’ or the true feature of freedom of the Self.

‘Jnanam jneyam and Jnaata’ the threesome of the Knowledge, the Knowable, and the Knower are basically non existent really as for the Inner Self are just the same.Knowledge is anchored to what depends on the subject-object awareness and the Supreme Knowledge surpasses one’s conciousness. Indeed one when enters the screen of darkness or ‘Avidya’ and perform rites without the purport or objective of what are the rites intended for, then that act is of no value, especially without faith. That kind of Avidya begets further Avidya and might even be retrograde! In other words, Vidya and Karma are to worshipped being hand in hand; that kind of darkness is characterised as blindness while those in knowledge are normally prone to karma accompanied by worship and meditation; complimentarity is certain in respect of Vidya and Karma! those who practise Avidya or ignorance enter into the dark portals of rites, rituals and sacrifices, or those who blindly get involved in ‘karma kaanda’ or performing rituals without basic understanding and enlightenment of the Supreme tend to distance from the Reality and near the zone of Falsity !Oh, the the root of one’s own misery be the sense of dwaita bhaava or of duality as Mine and Thine and there could be no solution thereof except the realisation of the objects of experiences are unreal When one talks of worshipping two entities of Purusha and Prakriti, the former is unmanifest and the worshipper is ushered into blindness and darkness, while worshipping the Pakriti the manifested is equally misleading since both these are the constituents and as such the worship needs to be unified and combined!

Talking of Mumukshu sadhana, vedaantaa’s apoorvata by various schools of thought viz. of Vaisheshika, Nyaaya, Saankhya and Yoga is stated by the viveka-vairaagyaadi sampati and the same is expressed by Mundakopanishad.

[Expl. Mundaka vide 1-ii.12-13 and -2.1-2

I.ii.12-13) *Parishya lokaan karmachitaan Braahmano nirvedam aayan naasti akrutah kritena, tad vijnaa- naartham sa gurum evaabhigachhet samit paanih shrotriyam brahma nishtham// Tasmai sa vidvaan upaasannaaya samyah prashanta chittaaya shamaanvitaaya, enaaksharam purusham veda satgyam provaacha taam tatvato Brahma vidyaam/*

(Having analysed the effectiveness of observing ‘Karma kaanda’ or the Rituals and all the other acts of worldly virtues, a Vaidika Brahmana resorts to introspection and then with the agni samidhas in hand approaches a Preceptor who is a reputed Brahma Vetta with the singular query of what next ; he supplicates the Preceptor as in his introspection he becomes aware that Karma is at the most a stepping stone of Brahma Tatva but not the direct product of Karma! Thus the Brahmana who realised the significance of the role of a preceptor approaches the Preceptor with his heart as clean and organs and senses too under full control and sincerely begs of him to teach the essence of Brahma Tatva! Indeed a Preceptor too has to be duly qualified as one whose concsience is clean, devoid of blemishes, conceit, dispassionate, self controlled, erudite in veda vedangas, and has spent his erstwhile life in chastity is stated to be well qualified to expound the Theory of Brahma Tatva!)

An approach to Brahma Tatva- the basic concept of Supreme Bharman

II.i.1) *Tadetad Satyam: Yathaa sudeeptaat paavakaad visphulingaah sahasrashah prabhavante saruupaaha tathaaksharaad vividhaaha, Saumya, bhaavaah prajaayante tatra chaivaapi yanti/*

(That indeed is the Truth! Soumya or you the pleasant contenanced one! Just as a fully blazing Agni issues out countless sparks all around, the perpetual fire originates different creatures and merge back!

Brihadaranyaka Upanishad vide II.i.20 explains: *Sa yathornanaabhis tantunoccharet, yathaagneh kshudraa visphungaa vyuccharanti, evam aatmaad aatmaanah sarve praanaah, sarvey lokaah, sarve devaah sarve bhutaani vyuccharanti: tasyopanishat satyasya satyam iti praanaah vai satyamn teshaam esha satyam/* or Individual Selves having similar body parts manifest specific characteristics typical of their own; this is indeed so with all the beings in creation more so of humans. This is on the analogy of a spider weaving threads of similar nature or fire creating tiny sparks flickeing all around. In the same manner human organs function like tongue emanating sound and speech, hand and feet resulting in actions, skin creating odour, heart demanding breathing, and mind deriving thoughts and so on. All the Devas preside over organs and worlds. Various other Beings ranginf from a blade of grass upto Hiranyagarbha manifest their own chatacteristics. Likewise all the individual selves in existence are akin to Brahman and truly Upanishads are the hidden meaning of existence revealing just this Basic Truth that the Individual Self is the Supreme Self Itself! Upanishads are thus the capacity to bring near to this Truth that Praana couches in a Live Body is the Self that is the Supreme Self and indeed THAT IS THE TRUTH!)

II.i.2) *Divyo hi amurtah Purushah sabaahyaantaro hi ajah, Apraanohi amaanah shubhrohyaaksharaat aparah paraah/*

(Purusha or the all pervasive yet the resident of one's heart or the Antaratma as well as the Paramatma is essentially the 'divya' or the self effulgent; 'amurtah' or form less; 'sabaahyaantarah' or existent within and without; 'ajah' or unborn or birthless; 'apraanah' or devoid of vital force being self existent; 'amaanah' or devoid of mind or thoughts since what is done by Him is a 'Sankalpa' or a 'nirnaya'; 'Shubhrah' or the embodiment of Purity; 'Aksharah' or Imperishable and 'Aparah' and 'Parah' far beyond comprehension though Realisable! Brihadaranyaka Upanishad vide IV.iii.7 is relevant: *Katamaa Atmeti! Yoyam vijnaanaamayah: Praaneshu hridayaantarajjotih Purushah; sa samanaah sannubhau lokaavanu sancharati dhyaayateeva lelaayateeva, sa hi svaapno bhutvevam lokamatikraamati mrityo rupaani/* (As Maharshi Yajnyavalkya was asked about what was the Self; the reply was as follows: 'The person called Self comprises of awareness or knowledge of the senses of vision, hearing, touch, smel all directed to and emerging from his own heart and the light within. Even being steady and stable, he remains where he exists and yet wanders by way of imagination or in a deam state of mind. He exists here yet imagines in a non real phase of mind by sheer ignorance and flight of fantasy'! Having thus explained, the next stanza elucidates further: 'This Individual Self at the time of his mortal birth assumes a body with organs and senses of seeing, hearing, touching, digesting food, capacity to procreate and thinking and so on and as such becomes the victim of evils with or without 'paapa punyaas' or sins and virtues; when death of the mortal body envelopes, he discards the body leaving the account of virtues and vices along to the next birth in the eternal cycle of births and deaths unless there is Salvation! In this cycle, the chariot of life is driven by the five horses on either side called Pancha Karmendriyas and the corresponding Pancha Jnnaanendriyas with mind in the driver seat, but the 'Antaraatma' as the mute spectator!)]

Mahopanishad explains as follows: vide 4.2-7

Moksha dware dwarapaalaashchatvaarah parikeertitaah
Shamo vichaarah santoshashchaturthah saashu sangamah/
Ekam vaa sarvayatnena sarvamimutsrjya samshrayet
Ekasmin vashago yaanti chatvaaropi vasham gataah/
Shaastraih sajjana sampakapoorvakascha tapodamaih
Aadou samsaaramumuktyartham pragjnaamevaabhivardhayet/
Swaanubhuteshcha shaastrasyaguroschaivaikavaakyataa
Yasyaabhyaasena tenaatmaa satatam chaavalokyate/
Samkalpaashaanusandhyaanavarjanam chetpratikshanam

Karoshi tadchintatwam prapta evaasi paavanam/
Chetaso yadkartutwam tadsamaadhaanamoritam,
Tadeva Kevalobhaavam saa shubhaa nivrittih paraa/

Dhyaana,shama,vischaara,santosha and saadhu sangama are stated as the dwaara paalaakaas. Tapa,dama,vedaanta shaastra, sajjana samparka pragjna are stated as the gateways to moksha dwaaraas: of these even one be with the person concerned be secured, the rest be the nivritta hetu kaarnaas. Saadhakas be seeking to analyse vedaanta shastraas, sadguru swaanubhuti and swayam maanaska paripakvata be the siv-qua-non. Both prapritti and nivritthis are needed for mukti. Pravritti: 'Pra' means 'variagated' and 'Vritti' stands for 'chitta vritti' the mentality as thoughts do constantly changing. In Pravritti Maarga one would constantly experience sufferings, misunderstandings, disappointments or passing times of happiness and contentment but rarely the feelings of equipoise..To be on the path of 'Nivritti' means a life of peace and quiet- both outwardly and inwardly. One's 'antahkarana' or the psyche invariably full of desires be rid of 'Nivritti maarga' by jnaana or knowledge. Vedic dharma is twofold, characterized by Pravritti (karmik and societal action) and Nivritti (inward contemplation). There be one impulse in one's minds prompting to 'do' and another impulse not to. There is one set of ideas in the mind always struggling to get outside through the channels of the senses, and behind that, although it may be thin and weak, there is an infinitely small voice which suggests there against. Hence the celestial words of the phenomena of Pravritti and Nivritti, stimulating forward and another circling inward. Thus Pravritti is the act of enjoying material and sensual pleasures as is a natural instinct in all human beings. It means to live amidst worldly duties and interests with the senses and actions directed primarily towards the external world. The happiness derived out of it is defined as 'Preyas' the path of pleasure resulting from sociatal urges on the Path of Pleasure. Nivritti, on the other hand, is the act of abstaining from material and sensual enjoyment. It calls for a sacrifice on the part of the individual to give up all worldly pleasures. It is the path of 'turning back' of the path of turning within towards spiritual contemplation, and placing the Almightyat the centre of one's existence even after fulfilling family and professional duties.According to Vedic concept both pravritti-marga, and nivritti-marga have the basis of spiritual or religious life. In animal life there is only pravritti-marga. Pravritti-marga means sense enjoyment, and nivritti-marga means spiritual advancement. In the life of animals and demons, there is no conception of nivritti-marga, nor is there any actual conception of pravritti-marga. Pravritti-marga maintains that even though one has the propensity for sense gratification, he can gratify his senses according to the directions of the Vedic injunctions.

[Explain Mahopanishad in sum total

I-1-4. Then we shall expound the Mahopanishad. They say Narayana was alone. There were not Brahma, Shiva, Waters, Fire and Soma, Heaven and Earth, Stars, Sun and Moon. He could not be happy. From the (desire of) the Paramatman, the Yajnastoma (hymn known as Avyakta) is said to have arisen.

I-5-6. In it arose fourteen Purushas (Brahman, Vishnu, Rudra, Isana, Sadashiva and nine Prajapatis like Daksha), one maiden (Mula-Prakriti), the ten organs (five of perception and five of action), Mind as the eleventh, bright intellect as the 12th, ego as the 13th, Prana as 14th, Atma as 15th, Buddhi, Kama, Karma and Tamas, five Tanmatras, along with gross elements and the Being was the 25th (Sutratman). Employing him in creation, the supreme Being remained detached. From him do all things come into being.
I-7. Again, Narayana, desiring something else, thought. From his forehead a person arose with three eyes and a trident, having glory, fame, truth, celibacy, austerity, detachment, mind, lordship, seven Vyahritis (Bhur etc.,) along with Pranava, Rik and other Vedas, all metres is his body - so, he is the great Lord.

1-8-9. Then again, desiring something else, he thought - From his forehead, sweat fell and became the wide waters: from it a bright golden egg - in it was born the four-headed Brahma facing east. Narayana became the Vyahriti, Bhur, the chandas Gayatri, the Rig-Veda and the deity, Agni. Facing west he became Bhuvar, the chandas Tristubh, the Yajur-Veda and deity, Vayu. Facing north, he became Vyahriti Suvar, Jagati-chandas, Sama-Veda and the deity Surya. Facing south he became Mahar, chandas Anustubh, Atharva-Veda and Soma.
I-10-13. (Meditate upon) the god of a thousand heads and eyes, source of cosmic well-being, beyond all, eternal Narayana - the universe subsists in Him. Like a lotus calyx, the human heart hangs down, dripping drops of cold water for sustaining life. In its midst is a great flame, facing everywhere, subtle and facing upwards; the great being is present - He is Brahma, Shiva, Indra, undying and self-shining.
II-1-11. Suka, of great luster, devoted to Natural Bliss, the prince of sages, realised Truth even at birth (without instruction). So also a person may get certain knowledge of the self by himself by long self-analysis. (This is because) the self is beyond description, un-realisable (by worldly means) by the mind and the sense organs; Pure Bliss, atomic, subtler then even ether. The millions of particles undergo generation, subsistence and dissolution inside the supreme Being by rotation of the power.
The supreme being is Ether because there is nothing outside it and yet not the ether, because it is all pure consciousness - it is nothing which can be pointed out (specified such and such) as a thing, reality etc.
He is conscious, being lustrous, yet like rock, because he cannot be (normally) known; causing the picture-like awakening (existence) of the world in himself, the pure ether.
This cosmos is only the manifestation of that being; there is nothing other than that; the differences in the universe are also his manifestation.
Present everywhere, connected with every thing, yet He does not move as there is nowhere to go; He does not exist as there is nowhere (substratum) to exist, yet exists because he is Existence by nature.
Brahman is knowledge, Bliss and the resort (source) of the giver of Jivanmukti. Giving up of all mental desires is the way (to that knowledge). The wise say that the understanding of that Being is the absence of worldly conceptions. The dissolution and creation of the universe are due to the contraction and expansion, respectively, of the Power.
The basis of Vedantic statements, yet beyond words, It is 'I Reality, knowledge, bliss and nothing else'.
II-12-13. Suka knew all this by his own subtle intellect; then remained with his mind ceaselessly rapt in it. He did not have the conception that the Atman is real; his mind simply turned away from worldly temptations, the many (material) worldly enjoyments which break very much, like the satisfied Chataka bird from torrent water.
II-14-37. (He knew all but out of respect for tradition, passed at this stage).
Once Suka of pure knowledge asked with devotion, of his father Vyasa, the seer seated alone at Meru mountain, 'O Seer, how did this elaborate (pomp of) worldly life arise, how does this become dissolved, how much and when?'

Being thus asked, Vyasa instructed everything to his son. Having already known all this, Suka did not value the verbal statement.
Sage Vyasa, knowing the son's thought said, 'I do not know the truth; you can know all from Janaka, the king of Mithila who knows it correctly.' Being told this, Suka went from there, to the earth and the city of Videha, ruled by Janaka.
He was announced to Janaka by the ushers 'O King, Suka, the son of Vyasa, waits at the entrance'. Desiring of knowing Suka, Janaka said 'Let him wait' and tarried for seven days. Then he permitted him into the court and Janaka regaled Suka with women and other luxuries. They did not attract Suka, just as gentle breeze cannot shake a mountain. He simply remained pure, like the full moon, equable, silent and composed. Janaka looked at him and bowed knowing his nature. He said 'You have (abjured) all worldly

actions and for all your desires, what (more) do you desire?' Suka replied 'this grandiose world - how did this arise and how dissolved?' Janaka narrated all correctly - the same as was spoken by father Vyasa.
'I myself knew this already; the same was told to me by my father; also by you, most eloquent speaker; this is also the matter seen in the Shastras. The mass of mental fancies dies away by the death of the fancies; worldly life is also buried away - this is certain. So great-armed Janaka, pray tell me the truth, firmly - the world gets peace for the reeling mind from you'.
(Janaka) replied): 'O Suka, listen to what I speak, the details of knowledge, the essence of wisdom, by knowing which one can get the status of Liberation in life'.
II-38-41. When there is generated a wiping away of visible phenomena by the mind realizing that there is no (real) visible object, then arises the great joy of Nirvana (Extinction - Liberation).
The best, total abjuration of mental impressions (tendencies) is said by the good (people) to be liberation - it is a pure procedure (whereas) those people whose tendencies are (not given up but) purified, not subject to the danger of re-birth - these wise ones are said to be the enlightened, Liberated-in-life. Strong (intense) brooding over objects is said to be bondage; its thinning out is, Oh Brahman, liberation.
II-42-62. He is said to be 'Liberated while living' who has lost taste for enjoyment by means of penance etc., and no other cause.Who does not rejoice, nor languish, being detached when joy and grief befall (him) according to time (destiny);Who is untouched in the mind, by exaltation, anger, fear, lust and meanness;Who gives up (as if) playfully, the egotist tendency and remains giving up brooding.Who is free from desire and non-desire as he is introvert and behaves as in deep sleep;
Who is seated delighting in the spirit, replete, pure in mind having got excellent repose and desires nothing in the material world and lives without unction;
Who is un-smeared in the region of the heart with (objects of) knowledge and whose consciousness is not inert;
Who performs without expectation, likes and dislikes (actions) (acts of) joy and grief, virtue and vice, success and failure;
Who is silent, egoless, prideless, avoiding jealousy and does actions without agitation;
Who exists like a detached onlooker and functions without attachment and desire everywhere;
Who has given up internally all of Dharma and Adharma, thought and desire;
Who has given up fully the (worldly) view;
Who eats with equal detachment what is bitter, sour, salty, astringent, seasoned and unseasoned;
Who has given up Dharma and Adharma, joy and grief, death and birth;
Who, free from tension and joy, does not get depressed or elated, with a pure intellect;
Who has given up all desires, all doubts, all conation, all rigid thoughts;
Who is equal towards birth, existence and death, rise and fall.
Who does not dislike or hanker after anything and enjoys incidental pleasure.
Whose thought of worldly life has quietened down, who has aspects and yet is aspect-less, having mind - yet mindless.

Who is active towards all objects, yet is desireless as if they are alien objects, is full in spirit.

II-63-69. He gives up the state of Jivanmukta when this body is consigned to time (death) and enters the state of Adehamukta (liberated without body), like wind which does not move.
Such a person does not rise or set, is neither real nor unreal, nor is he far away, nor 'I' nor 'another'. Other, than him, there is no lustrous nor darkness which is steady and profound, ineffable and unmanifest. Not empty vacuum, not having form, neither visible nor vision; nor a mass of creations but existing infinitely. Undesignated in nature, fuller than the fullest, neither real nor unreal, neither being nor coming into being, pure consciousness; not the Chaitya (world created by mind), endless, ageless, auspicious, having

no beginning, middle or end, having no ailment in mind or body. That which is considered as the vision amidst the seer, seeing and object of seeing. O sage, there is surely nothing beyond this.
II-70-73. It is known by yourself as well as heard from a preceptor: - one is bound by one's own fancy and released by being rid of it - detachment towards enjoyment of all visible (external) objects has arisen (in you); all that is to be got has been got by you with a perfect mind; you feel (erred) in regard to your own nature but now being liberated, give up error; you see that you are Brahman itself beyond what is external and internal - you see but you do not see; you are the sole and perfect onlooker (un-involved).
II-74-77. Suka, reposed silently (passively) in the Supreme Being in the own normal state, devoid of grief, fear and strain. Then he went to the peak of Meru mountain, unimpeded, for trance. There, for thousands of years he remained in 'unqualified trance' and attained rest in himself, like a flame without oil. Purified of the blemish of manifold thought, in the pristine and pure condition, he became one, with all (worldly) tendencies melting away like water-drop in the ocean.
III-1-15. A lad, Nidagha, prince of seers and enlightened, permitted by his father to go on a pilgrimage, had ablution in three and a half Crores of sacred places, then told Ribhu about himself. 'After bathing in so many places an enquiry (question) has arisen there in my mind:
The world is born only to die and dies only to be reborn - all the actions of the moving and unmoving things are ephemeral; Things such are sources of splendour are sinful and give place to all calamities; unconnected with each other, like iron-stakes, they come together, only by mental fancy. I have lost taste in various things, like a traveler in deserts my mind is tormented as to how this suffering will die down; riches please me not but give only cycles of worries just as houses with children and women cause danger.This (material) glory in the world is delicate, cause only delusion, does not give happiness. Life is unsteady like a drop of water hanging on to the top of a tender leaf; like an insane person it goes away, leaving the body suddenly. Life causes strain to those whose mind is shattered by contact with the poison from the snake of worldly objects and who lack mature discrimination of the self.
It is (possible) reasonable to envelop wind and to cut into (empty) space, to string together watery waves but not give up attachment to (worldly) life.
(In contrast) by attaining Brahman, what is to be got is got, which causes no grief; it is the place of highest joy.
Even trees live, so do animals and birds - only he (really) lives, whose mind is sustained by contemplation; the others who have no (spiritual) rebirth are only old donkeys.
Shastra is a burden to one who lacks (spiritual) discrimination, knowledge is a burden to one attached (to life); mind is a burden to one without security, body is a burden to one ignorant of the self.
III-16-26. From ego does danger arise, so do bad mental ailments and desire - there is no enemy more dangerous than Ego; whatever in the moving and unmoving world was enjoyed by Ego - all that is unreal; only freedom from Ego is real. The mind runs hither and thither, in vain and with zeal, like a dog in the village. O Brahman, I have been made inert by the pursuit of thirst and eaten by my mind as by a dog.

Containment of the mind is impossible even by drinking up the ocean uprooting Meru and eating fire. Mind is the cause of objects; when it exists, the three worlds exist; when it does not, so do they, so it should be cured with effort.Whatever wealth of merit I acquire, that Thirst cuts down, like a mouse cutting a string. Thirst is a fickle monkey - it sets foot in impassable places, hankers after fruits even when filled with them; never rests long in a place.Throat is a bee in the lotus-heart. One moment, it goes to Patala; another, the sky; and another, it hovers in the bush of space; of all the griefs of worldly life, only thirst gives the longest grief; a person (well-guarded) in the harem it involves in great trouble. Abandonment of brooding is the (preventive) chant for the cholera of Thirst.
III-27-38. There is nothing as pitiable as the body, low and meritless; it exults over a little and suffers over a little. The body is the great abode of the house-holder i.e. the Ego. Let it roll about or be steady -

what is it to me, O Preceptor! This body pleases me not - the senses (animals) are bound by six ropes (vices) - in its yard, Ego leaps about, it is crowded with the servants - the mind. It is frightening with the entrance held by the monkey (tongue) - in it are seen the (bared) teeth and bones. Tell me, what is attractive in the body which is made of blood and flesh, in and out, and which is only to perish - let him trust the body, who sees steadiness in lightnings, autumn clouds, and cities in the sky (illusions).
Childhood is the abode of fear from the teacher, mother, father, other people and older children.
One is overwhelmed by the goblin of lust which exists in the cave of one's mind and causes many delusions. Slaves, sons, women, relatives and friends laugh at a man shaken by old age as at a mad man.
Desire is full of the defect of helplessness, grows long in old age, the sole friend of all danger and confuse foment is the heart.The attribution of happiness to worldly life - even this is cut by time like grass by a rat. Time tries to possess selfishly (every thing from) grass and dust (to) Indra and gold, which is the dust of Meru - destroys all and all the three worlds are occupied by it.
III-39-48. What is auspicious about woman - a puppet of flesh - moved by a machine in the cage of the body - having nerves, bones and knots?Why are you deluded; separate the skin, flesh, blood and tears and then look at the body. Is it attractive? The pearl necklace on the breast is like the current of Ganga on Meru (fleeting and ephemeral) - the same breast is eaten by dogs at the due time like a lump of food, in the cemetery and corners of the directions.

Women are the flame of sin, have the soot of hair, pleasing to the eye but not to be touched; they burn man like grass.Women are the fuel lovely, yet harmful, of the fires of all blazing at a distance whether they have taste (attachment) or not.Women are the traps to catch the birds - men, spread by the hunter, Manmatha, the lump of bait, the string of wickedness to men who are the fish in the pond of birth (life) and moving in the mud of mind.I will have none of this woman who is the basket of all defects - gems - the chain of misery. Only he with a woman has desire for enjoyment; where is enjoyment for one who has no woman? Giving up women means giving up the world; by this one shall be happy.
III-49-54. Even the Quarters (like North) are not seen, regions give other (wrong) instruction; even the oceans and the stars dry up, even the permanent becomes impermanent, even Yogins (Siddhas) perish, demons and others decay; Brahma is reduced (to nothing), the unborn Vishnu too; Shiva becomes non-existent, the lords of the quarters decay. Brahma, Vishnu, Rudra and all classes of creatures run towards destruction, like water-streams towards the marine fire. Dangers come for a moment, so does wealth; birth and death are only for a moment - everything dies. The brave ones are killed by those not brave - a hundred are killed by one. Poison changes its scope (effect) - poison is not poison!
III-55-57. Objects (of the world) destroy (only) one more birth, poison destroys life only once; it is time my mind is burnt in the forest fire of defects. Desires for enjoyment do not flash even in the illusory fatamorgana; so, oh preceptor, waken me quickly with the knowledge of truth. If you do not, I shall take to silence, without pride and jealousy, contemplating Vishnu with the mind like one turned into a painting.
IV-1-24. Nidagha, there is nothing else to be known by you, you are the best of the of the enlightened - you know by your intellect, with God's grace - I shall wipe away the error caused by the impurity of the mind:Control of inner and outer senses, enquiry, contentment and the fourth, contact with good people - resort to one at least of these giving up everything, with all effort - when one is achieved, the others also are achieved.One shall develop wisdom only at first; first liberation from worldly life, by means of scripture, contact with good people, penance and self-control. One's own experience (of the self), Shastra and the preceptor form one statement (they yield a single purpose) by practicing (the teachings of) which the self is ever looked at (realized).If you do (achieve) every moment, the avoidance of the sustained fancy and desire, then you will have reached the sacred, mindless state. Samadhi is said to be the freedom of the mind from agency (activity). That itself is oneness, that is the highest and auspicious joy.You

should remain, like a dumb, blind and deaf person, giving up with your mind, the thought of all things as the self.The vision got through words of (Vedanta) that you are composed, unborn, beginningless and endless, shining, taste (bliss) alone, devoid of symptoms of mind - all this is for the (lower) knowledge and wasteful - only Om is real. All the visible things in the world are nothing more than the consciousness without vibration - contemplate this.Or, with mind ever enlightened and performing worldly functions, you remain knowing the oneness of the self, like the calm ocean.Only the knowledge of Truth is the fire to the grass of mental impressions - this is said to be Samadhi, not mere silence.Just as the world is active when the much desired sun has arisen (Mani - gem of the day, the sun), so also do the creatures of the world, when the supreme reality is present. So, oh sage, the agentship and non-agentship in the self arise: - the spirit is a non-agent when there is no desire - an agent by his mere presence.These two exist in the Supreme Being - agency and non-agency - Resort to it firmly which is the (ultimate) cause of the two. So, by the thoughts, well kindled, that I am always a non-agent, the remains only the state of equality called the supreme immortality.Listen, O Nidagha, there are born in the world, men of noble qualities in the Nirvikalpa Samadhi, ever in the ascendant and happy like (autumnal) moons in the sky; not depressed during danger, like a gold lotus at night, nor aspiring beyond what is destined, delighting in the path of the good people. They shine through this firm (personality) with merits in the friendship; even-minded and reconciled, pleasing, ever good in conduct. They are within limits like the ocean, placid in mind, do not give up discipline, like the sun.A wise person should enquire fully 'What am I? How did this blemish of Samsara develop?' One should not take to wrong deeds nor live with a low person. Death, the killer of all, should not be looked up in mockery. One should look only at the pure consciousness, avoiding the body, the bone, flesh and blood which are inauspicious, the consciousness being the string that holds together all the creatures like a necklace. Pursuing what is acceptable and avoiding totally what is not - this is the (proper) nature (attitude) of the mind. The seer shall be rid of grief knowing that he is Brahman with his own realization by the path prescribed by the preceptor.

IV-25. Enlightenment arises in the state of detachment wherein the fall of a hundred sharp swords is borne like strokes with lilies, burning with fire like drenching with snow, charcoal like sandalwood, endless fall of arrows like a fall of cool water to relieve summer heat, cutting one's own head like happy sleep, the deprivation of speech like silence, deafness like a blessing.
IV-26-27. The self as always observed by the practice of realization which arises from the instruction of the preceptor. Just as the directions once again as before the delusion, so the world - delusion goes away destroyed by knowledge - consider this.
IV-28. Riches do not help, nor friends nor kinsmen, nor the strain of the body, nor resorting to sacred waters and temples, but only through the conquest of the mind is that condition reached.
IV-29-38. All the miseries, hankerings, unbearable mental pain are lost in people with a calm mind, like darkness in the sun. All creatures subside (attain calmness) in a serene person like children mischievous or soft, in their mother. Not by drinking elixirs, nor by the embrace of wealth does a person get so much joy as by inner peace.He is said to be a serene person, who does not exult or feel depressed on hearing, touching, eating, seeing and knowing the good or the bad. Whose mind is not agitated, clear like the moon's disc, in death, festival as well as in battle.Only the serene person shines among ascetics, knowers, sacrificers, kings, men of strength and of virtue. The calm persons are great who have attained contentment with the drink of Amrita and delight in the self. He is the contented one who gives up (longing for) what is not got and is even towards what is got, not seeing (i.e. ignoring) grief and joy, who does not admire what is not got, enjoys according to desire what is (actually) got and is benign in his conduct.Liberation while alive arises when the thought delights in what is got, like a good woman in a harem and this gives the joy of the spirit's own nature.
IV-39-43. The wise person should reflect about the path to liberation, every moment, in the manner of the

Shastras, according to the place, convenience and contact with good people, until he achieves repose in the spirit. A person having repose in the fourth state (liberation) and released from the ocean of worldly life, whether he lives or not, be he house-holder or recluse, has no purpose (meaning) in what is done or not done, nor by the delusion of Veda and Smriti; he remains in his pristine condition like the ocean without being churned by the mountain (he is in a transcendental state). When there arises the pure realization of all as the spirit, then shines the 'body' in the form of the consciousness, beyond origin, space and time.

IV-44-49. The visible cosmos of un-moving and moving things melts away like dream in a (dreamless) sleep. The wise people have attributed, for empirical purposes, names for the supreme Being, such as, Rita Atma, Para Brahma, Truth etc. Just as armlets etc., are only words and meanings, not different from gold, so also is the magical illusion of the cosmos extended by the supreme being.The perceived being inside the visible world is called bondage, in the absence (dissolution) of the visible, he is realized. What is called the visible is the projection like, 'The universe is you, and I'. The illusion of the world is spread only by the mind - as long as it happens, this is no liberation.

IV-50-57. The cosmos is spread (generated) through the mind by the self-born supreme being. So the visible cosmos is mental in nature. There is no real mind; it is only the flash of things. Know the mind to be only ideation. Understand that where there is ideation there is Mind. Mind and ideation are never different - when the mass of ideations slips away only the (pristine) nature remains.When the excitement of the visible, viz., 'I and you are the cosmos' dies down, only the sole condition (pristineness) remains. At the achievement of the great dissolution, when all the visible creation etc., become (i.e. known to be) non-existent, only tranquility remains. There exists the unborn, divine un-ailing, shining being, the unsetting sun, forever, the maker of all, declared to be the supreme self. From whom words turn away (un-reaching), who is realized (only) by the liberated person, whose names like (individual) selves are assumed, not natural.

IV-58-63. O great sage, of the three kinds of ether (space) namely the mental, spiritual and gross, know the spiritual one to be (emptier) subtler than the other two. When the perception passes from one place to another, the interval is to be known as the spiritual region in a moment when you reach the stage where all ideations are rejected, then surely you will reach the state of All Quiet.That condition (state) is Samadhi which excludes bliss and contains the essence of detachment of Nobility and Beauty - when joy arises strongly by the realization of the falseness of the visible world and like and dislike thin away. This realization is indeed the knowledge and its object, spiritual in nature - only that is the sole state - all else is false.

IV-64-69. Nidagha, know the world to be an illusion, Airavata in rut is confined to a corner of a mustard, a mosquito fights with groups of lions inside an atom, Meru put inside a lotus is pat out by a bee.
Only the mind made impure by involvement etc., is worldly life. The same mind is said to be the end of (worldly) existence when freed from them. An embodied being attained that condition being brooded over by the mind - freed from bodily tendencies, it (he) is not smeared (affected) by the body's attributes.

I am that (the mind) which turns an aeon into a moment and vice versa. One cannot attain (realize) (truth) without desisting from bad conduct, without calmness and concentration but only through Enlightenment.

IV-70-72. One fears never (and from nothing) on knowing the nature of the self as Bliss unequalled, attributeless and one mass of truth and consciousness. That is beyond all that is beyond, greater than the greatest, lustrous and eternal in nature, wise, ancient Being, worshipped by all gods. As a rule 'I (am) Brahman' these two words are for the liberation of the great. Whereas 'Not Mine' and 'Mine' give liberation and bondage (respectively).

IV-73-75. The creation (of the world) is assumed (projected) by God starting from the vision and ending with Entry (from Generation to Dissolution) in the form of Jiva, Ishvara etc. The nature of the animate

and the inanimate worldly life from waking to liberation is projected by Jiva. Schools from the Trinachiketa to the Yoga depend on Ishvara's illusion (on the still lower level); from the Lokayata to Sankhya the schools depend on Jiva's illusion. Hence, the aspirants to liberation should not consider these schools (being illusory) but the (essential) truth about Brahman is to be considered with steadiness.
IV-76-82. Only one who looks upon everything in relation to consciousness is the knower proper, Shiva, Vishnu and Brahma. Without a good preceptor's grace it is hard to give up objects, to see truth and (to realize) the pristine state. The pristine state is naturally realized by a Yogin who has power generated in him and has given up all (worldly) activity.When a man perceives even a little difference (between these) then, there will be fear for him, doubtless. A person with wisdom as the eye sees the supreme as present everywhere - one without wisdom does not, like a blind man, the sun. The supreme being is knowledge alone - so a mortal becomes immortal only by vision of Brahman. When the Great beyond is seen, the knot of the heart snaps, all doubts are smashed and all (worldly) actions die away.
IV-83-87. Be devoted to Samvid, with single attention, giving up the non-spiritual attitude and unaffected by the condition of the world. In a desert all the water (in mirages) is an illusion - only the desert is real; (similarly) on reflection all the three worlds are nothing more than chit. He who remains giving up what is implied and expressed is Shiva himself, the best of the Brahman-Knowers. That un-decaying being is the substratum (of all), without comparison beyond words and mind, eternal, omnipotent, omnipresent and subtle.The mind and the world are (only) the blooming of the supreme being; worldly life is reduced by the restraint (of the mind) and non-restraint (of the spirit).
IV-88-106. I shall tell you the means of curing mental ills - giving up whatever object is attractive, one attains liberation. Pity that worm of a man who cannot do this giving up which is absolutely good and dependent on oneself.The auspicious path cannot be got without subduing the mind which is giving up desires and which can be achieved by one's own effort. When the mind is cut by the weapon of non-projection, then is achieved (realized) the Brahman, omnipresent and tranquil. Hold yourself, un-excited, released from thought of worldly existence, having great wisdom - the swallowed (controlled) mind is the place of knowledge.Resorting to great effort, making the mind non-mind, meditating in the heart, with the edge of the wheel of consciousness. Kill the mind without hesitation; your (internal) enemies will not bind you.'I am he, this is mine', the mind is only so much - this is cut down by the knife of non-projection. The mind is blown away only by the wind of non-projection, like the bank of clouds in the autumn sky. Let the winds of deluge blow, let the oceans become one (to destroy the world), let all the twelve suns blaze; the mind is not affected.You remain intent upon that state of the empire of truth which can only be non-projection and which gives all success.Nowhere is the mind seen to be without fickleness - it is the nature of mind, just as heat is that of fire. This power of pulsation existing as mind - know this to be the power which is the ostentatious world. The mind without wavering is said to be Amrita. The same is said to be liberation in the Shastraic doctrine.This wavering which is another name for ignorance - destroy this with reflection. Sinless one, be free from projections (vikalpas) attaining that position with which the mind becomes united by means of human effort.Hence, resorting to (human) effort, possessing (i.e. Controlling) the mind with the mind, be form and free from anxiety, in the place without grief. Only the mind can control the mind firmly - who can control a king except another king? For those grasped by the crocodile of desire and fallen into the ocean of worldly life and carried away (tossed about) by the whirlpools, only the mind is the life-boat. Break the mind, with the mind, the rope, uplift yourself from worldly life - which cannot be crossed by another.
IV-117-115. Whatever propensity called the mind arises from previous (other) impulses, these a wise one is to avoid and from this there will be reduction of ignorance. Give up the tendency to differentiate; giving up the instinct for (worldly) enjoyment - then giving up both positive and negative (tendencies), be blissful without mental projection. The avoidance of desire towards whatever is seen is the destruction of the mind, of ignorance. Freedom from desire is extinction (liberation), acceptance of desire is misery.

In the un-enlightened people ignorance is seen to exist. How can it exist in a person of sound wisdom, being accepted only in name. Ignorance swings a person on the steep rocks of samsara, having the thorny bushes of misery, not when ignorance dies away leading to the desire for perception of the self, reducing delusions. When everything is seen, this desire too melts away.This ignorance is only desire, its destruction is said to be liberation - this results by the destruction of projections. The intense darkness, ignorance, is reduced when, in the sky of the mind, the night of propensities fades away, by the sight of the sun of consciousness.
IV-116-121. The supreme lord is the ineffable conscious principle present every where and devoid of mental misery. All this (cosmos) is Brahman, eternally conscious, un-decaying. The other thing namely mental projections, does not really exist.Nothing is really born, dies in this triad of worlds, nor is there any reality in various stages of things; only Pure Consciousness is real, which is aloof, shining by itself common to all and free from mental torment.When this is ever realized as pure, untroubled, serene, calm and unchanging, this mind realizes through reflection - the mind is called so because of reflection.
IV-122-125. So, this thought caused by force, is destroyed by resolution. The mind is bound strongly by the resolution 'I am not Brahman'; it is released by the resolve 'I am Brahman'; it is bound by the concept in keeping with the thought 'I am, lean, bound by misery; I have hands, feet etc.' Whereas, it is released by the conviction following the thought 'I am not miserable, I have no body, the soul is not bound'. One is liberated when ignorance dies away, by the internal conviction. 'I am not the flesh, the bones; I am beyond the body'.
IV-126-131. This ignorance is due to imagination, by conceiving the non-spirit as spirit. Resorting to great effort, with supreme resolve, and abandoning desire at a distance, be blissful without fancy.
My son, my wealth, he is mine - such propensity leaps about by the tangle of senses. Do not be ignorant, be wise; give up involvement is samsara - why do you wail like an ignorant person by such attachment? What is this body of yours, dull, dumb, impure lump of flesh, for which you are overpowered by worldly pleasure and pain?It is strange that the true Brahman is forgotten by people! May you not be smeared by attachment when you are active. Strange also that mountains are bound by lotus fiber! This universe is perturbed by the ignorance which is non-existent! Mere grass has become adamant!
V-1-7. Then I shall speak truly of the seven steps of ignorance, seven of wisdom. The stages between are countless and produced otherwise.Liberation is existence in natural (spiritual) condition; lapse from it is the concept of 'I' - attributes like desire and hate, born of ignorance, are not for those who do not swerve from their nature as a result of the realization of pure consciousness.The fall from spiritual nature, the drowning of consciousness in mental matters; there is no other delusion, now or in future, than this.
The existence in spiritual nature is said to be the destruction of mental activity, being in the middle (unaffected), when the mind goes from object to object. The existence-supreme in nature is remaining like stone, all ideation dying out, free from waking and sleep.That is one's own (spiritual) nature which is not inert, the non-pulsating (placid) mind, when the ego-aspect is dead.

V-8-20. Waking in seed state, (simple) waking, great waking, etc., the seven-fold delusion -when these combine among themselves, they become manifold; hear of its nature.The first stage is the consciousness undesirable, pure condition, taking the name of mind, Jiva etc., which will come into existence. Waking existing as seed (potential) is said to be waking-in-seed - this is the new or first condition of consciousness.The waking state (second): after the new stage, the (subtle) concept 'I', 'Mine' arising purely - this is waking, non-existent earlier.The great waking: the broad (gross) concept arising in a previous birth as 'I' and 'Mine'. The Waking-Dream: The 'kingdom' of the mind, which has developed or not, as identifying one's self with these.The dream state: it is of many kinds arising from the waking state, in the form of two-moons, shell-silver, mirage etc. The reflection by the awakened person 'this was seen only a short time, it will not arise - Because of not seeing for long, it is like the working state.'The dream-

waking state: the inert condition of Jiva, giving up the six conditions.The deep sleep is filled with the future misery - in which condition the world is merged in darkness.The seven stages have been spoken by me of ignorance - each of these has hundreds of varieties with various splendours.
V-21-35. By knowing the seven stages of knowledge, one will not be sub-merged in the mire of illusions. Many schools speak variously of the stages of Yoga but only the following are acceptable to me: liberation follows after the seven stages.The first stage of knowledge - is auspicious desire, the second is reflection, the third is thinning of the mind, the fourth is attainment of Sattva, then detachment, the sixth is reflection on objects and the seventh is of the Turiya. Their explanation: The wise say that the auspicious desire is the desire following detachment -meditation 'why do I remain like a fool, being looked upon by good people?'Reflection is good activity (tendency) after the practice of detachment and contact with scriptures and good people.Thinning of the Mind is the condition where the attachment to sense-objects is reduced by means of auspicious desire and reflection.Sattvapatti is the mind in the pure Sattva condition by the practice of the above three stages.The Asamsakti stage is the developed condition, without even a trace of involvement, by means of the practice of the four stages.Padarthabhavana is the sixth stage resulting from the five stages, delighting in the spirit firmly by the non-contemplation of objects internal and external.The 'Fourth' (Transcendental) condition (here the seventh) is concentration on one's nature, seeing no real difference, by the long practice of the six stages - this is the stage of Jivanmukti.The stage 'Beyond the Fourth' is the stage of liberation without the body.
V-36-40. Nidagha, those who have reached the seventh stage, delight in the spirit - they do not drown in pleasure and pain. They do (or not do) whatever is only relevant and minimal. They perform actions following the past, awakened (impelled) by those nearby, like one waking from sleep.These seven stages can be known only by the enlightened - reaching which condition, even animals, barbarians etc., are liberated with or without the body surely.Wisdom indeed is the breaking of the knot and the liberation - the dying of the illusion of mirage.
V-41. But those who have crossed the ocean of illusion - they have reached the high position.
V-42-43. The means of calming the mind is said to be Yoga. This is to be known as having seven stages which lead to the status of Brahman.
V-44. There, there is no feeling of 'you' and 'I', one's own and another, nor the perception of existence or non-existence.
V-45. All is calm (needing) no support, existing in the ether (of the heart), eternal, auspicious, devoid of ailment and illusion, name and cause.
V-46. Neither existent nor-existent, nor in between, nor the negation of all; beyond the grasp of mind and words, fuller than the fullest, more joyful than joy.
V-47. Beyond (worldly) perception, the limit of one's hope (horizon) extensive, there is no existence of any thing other than pure cognition.

V-48. The body exists only when there is the relationship of the perceiver, the perceived and the vision connecting them, whereas this position (of liberation) is devoid of such relation (of the distinct) Perceiver, Perception and object.
V-49. In between the movement of the mind from object to object there is the unqualified essence of intelligence. This is immaterial perception, reflection; always identify yourself with That.
V-50. Your eternal essence (is), devoid of states like wakefulness, dream and deep sleep or Equalities like intelligence and inertness; always identify yourself with that.
V-51. Excluding that heart of stone, inertness, always identify yourself with that which is beyond the mind. Discarding the mind in the far distance (you see) you are that which is; be established as That.
V-52. First the mind was formed from the principle of the supreme Self; by the mind has this world, with its multitudinous details, been spread out. Wise men! The nihil, alluringly named, shines forth from the

nihil as the blue does from the sky.
V-53. When the mind is dissolved, through the attenuation of mental constructions, the mist of cosmic fancies will stand dissolved. The one, infinite, unborn, pristine and pure Spirit shines forth within as the cloudless sky in autumn.
V-54. In the sky has sprung up a picture without a painter or a basis (i.e. canvas). It has no perceiver; (it is) one's own experience without the medium of sleep or dream.
V-55. In the conscious Self that is the witness, common, transparent and indisputable, as a mirror, are reflected all the worlds without willing (of any kind).
V-56. For curing the mind of its fickleness, deliberately reflect that the one Brahman is the Sky of the Spirit, the impartite Self of the cosmos.
V-57. As an immense rock, covered with main lines and sub-lines, learn to regard the one Brahman with the three worlds superposed on It.
V-58. Now it has been known that this problem world is not produced, as there is no second entity to serve as a cause. This alluring (world) may be looked upon as a marvel.
V-59. Long agitated (as I have been, now) I am at rest; there is nothing other than pure Spirit. Laying aside all doubts, discarding all sense of wonder, behold!
V-60(a). Repudiating all mental constructions, the principle of mindlessness (may be seen to be) the highest status.
V-60(b). (The sages), having liquidated their sins, have attained infinitude --
V-61(a). Those (sages) whose intellects are great and tranquil and who have risen above the mind.
V-61(b)-62. One who has reasoned out (the nature of things according to the Vedanta), the modifications of whose mind (objectively induced) have ceased, who has given up all reasoning (vis-a-vis objects), who has dismissed the objective realm, empty of values but has seized on what alone has eternal value, has a mind that conforms to the eternal Reality.
V-63-66. When the net of deep-seated impressions of empirical life is split as a fowler's net by a rat, when, due to dispassion's power, the knots of the heart are loosened, one's nature as Brahman becomes crystal clear owing to the experiential Knowledge (of Brahman) even as muddy water treated with the Kataka-powder. Now one experiences the eternal Witness; no longer one beholds the inert (non-Seen). While (yet) living one is awakened to the supreme Truth that alone is to be realized. One is totally oblivious of the ways of the world, shrouded in the thick gloom of delusion; and due to an eminent degree of mature dispassion, one ceases to have any relish for even the so-called delectables that are (in fact) dry and tasteless.
V-67. Like a bird from its cage, from delusions flies forth the mind devoid of attachments, frailties, dualities and props.
V-68. The mind filled with (Truth) shines like the full-moon vanquishing all meanness born of perplexities and dismissing all dilemmas due to (idle) curiosities.

V-69. Neither I nor aught else exists here; I am but Brahman that is Peace' - thus perceives he who beholds the link between the existent and the non-existent.
V-70. As the mind indifferently contacts objects of the senses of sight, etc.; when encountered by chance, so does the man of steadfast intellect regard (courses of) action (in his daily life).
V-71. Experience lived through Knowledgeably alone proves satisfactory. The thief recognised and befriended is no longer a thief but turns out to be a friend.
V-72. As an unplanned journey to a village, when accomplished, is treated (without) elation) by the travelers, so is the splendour of enjoyment (that may fall to their lot) deemed by those who know.
V-73. Even a little diversion of the well-controlled mind is reckoned quite ample; no elaboration of it is sought as such (elaboration) is a source of (future) afflictions.

V-74. A King liberated from detention is glad to eat (but) a morsel. One un-attacked and un-detained hardly cares for his (entire) kingdom.
V-75. Locking one arm in the other, setting one row of teeth on the other and putting some limbs against others, conquer the mind.
V-76. From this sea of empirical life there is no way out except victory over the mind. In this vast empire of hell, hard to subdue are one's and adversaries - the sense-organs - who ride on the unruly elephants, the sins, and are armed with the long arrows of cravings.
V-77. In the case of one whose egoistic vigour has been attenuated and who has vanquished his foes, the sense-organs, latent impressions, intent on enjoyments, wear off as lotuses do in winter.
V-78. Like no eternal spirits; latent impressions cut capers only as long as the mind remains unvanquished for lack of intense cultivation of the non-dual truth.
V-79. Of the men of discrimination, the mind, I deem, is a servant as it accomplishes what is sought; a minister as it proves the cause of all gains; and a loyal chieftain as it regulates the assailing sense-organs.
V-80. The mind of the wise, I deem, is a loving spouse as it pleases; a protective parent as it guards and a friend as it marshals the best (arguments)
V-81. The paternal mind, well studied with the eye of the Shastras and realized in (the light of) one's own reason; abolishes itself in yielding supreme perfection.
V-82. Extremely perverse and inveterate (in itself), (once) well-awakened and controlled and purged, the delightful mind-gem shines (in one's heart) powered by its own virtues.
V-83. O Brahmin! To win perfection be luminous after washing clean, in the waters of discrimination, the mind-gem steeped in the mire of many flaws.
V-84. By wholly overcoming the inimical senses, resorting to sovereign discrimination, and beholding the Truth with the intellect, cross the sea of empirical existence.
V-85. The wise know that concern, as such, is the abode of endless pains; they also know that un-concern is the home of joys, both here and hereafter.
V-86. Bound by the cords of latent impressions this world revolves (constituting empirical life). In manifestation, they agonise; when obliterated they make for well-being.
V-87. Though intellectual, though extremely and variously learned, though high-born and eminent, one is bound by cravings as a lion is with a chain.
V-88. resorting to supreme personal endeavour and perseverance and conforming to Shastraic conduct unwaveringly, who may not win perfection?
V-89. I am this entire cosmos; I am the supreme Self that lapses not. Nothing other than me is - this vision is the supreme assertion of the Self as 'I' (or, the first level of self-assertion).
V-90. I transcend all; I am subtler than a hair's tip' - such, O Brahmin, is the second and beneficent mode of self -assertion.

V-91. This (mode) promotes liberation and not bondage. (Witness) the case of the Liberated in-life.
V-92. The conviction that I am no more than a bundle of parts like hands, feet, etc.; is the third mode of self-assertion - it is empirical and petty.
V-93. This root of the evil tree of empirical life is wicked and must be renounced. Smitten by this, theworldly man rapidly falls ever lower.
V-94. Discarding this wicked mode of self-assertion from one's life, in due course, by virtue of the beneficent mode, one achieves liberation in peace.
V-95. Resorting to the first two non-worldly modes of self-assertion, the third worldly mode that occasions pain must be renounced.
V-96. Next discarding even the first two, one becomes free from all modes of self-assertion and thus ascends to the transcendent status (of freedom).

V-97. Bondage is nothing but craving for objective enjoyment; its renunciation is said to be liberation. Mind's affirmation is perilous; its negation is great good fortune. The mind of the Knower tends to negation; the mind of the ignorant is the chain (of bondage).
V-98. The (timeless) mind of the Knower is either blissful nor blissless; neither fickle nor stirless. It neither is nor is not. Nor does it occupy a mind position among all these - so maintain the wise.
V-99. Just as, due to subtlety ether, illumined by the Spirit, is not (objectively) perceived, so the impartite Spirit, though all perceiving, is not observed.
V-100. The imperishable Spirit, free from all imaginings and beyond nomenclature, has been assigned designations like one's Self, etc.
V-101-102. Transparent like a hundredth part of ether, partless as manifested in those who know, ever aware of the sole Self of all that is pure in empirical life, this Spirit neither sets nor rises; neither rises up nor lies (low); neither goes nor returns; it is neither present nor absent here.
V-103. This Spirit has a flawless mode (of its own), indubitable and propless.
V-104. At the very outset, purify the disciple through excellence such as mind's tranquility, restraint of sense-organs, etc. Next impart to him the teaching that all this (world) is Brahman, viz., the purified Thou.
V-105. One who teaches an ignoramus or half-awakened (disciple) that 'all this is Brahman' will (in effect) plunge him in an endless series of hells.
V-106. But a disciple whose intellect has been well-awakened, whose craving for objective enjoyments has been extinguished, and who is free from all 'expectations' is rid of all impurities born of nescience; the wise teacher may instruct him.
V-107. Like its effulgence where there is light, like the day where there is the sun, like the fragrance where there is a flower, so is there a world where there is the Spirit.
V-108. When the view-point of Knowledge is purged, when (the dawn of) awakening spreads vastly, this very world will cease to appear as real.
V-109. Established in yourself, you will realize aright the strength and weakness of the flood of my words (of instruction) - (you will realize it) by the highest mode of nescience that spurs the effort to wipe out the sphere of the petty Self.
V-100. By it (the highest mode of nescience) is won the knowledge that consumes all errors, O Brahmin! One missile puts another out of action; one flaw destroys its opposite.
V-111. One poison may be neutralised by another; an enemy may destroy another. Such is the wonderful riddle of elements that pleases through self-destruction!
V-112. The real nature of this riddle is not perceived. As it is observed, it perishes - observed with the flaming imagination whose content is: 'in Truth it exists not at all'.
V-113. He who cherishes with the (creative) and liberating imagination (the thought that) all this is spirit, that the perception of difference is nescience, should renounce this (nescience) in all possible ways.

V-114. Sage! That ultimate Status which is said to be imperishable is (in truth) not won. Twice-born sage! Speculate not as to whence this (nescience) has arisen.
V-115. Speculate rather on: 'how shall I destroy it? Once it is dissipated and dispelled you will (renunciation) cognise that status.'
V-116. That integral status (includes the knowledge) 'Whence this Maya has come and how it has perished. Therefore try to treat (with remedies) this abode of diseases (i.e. Maya).'
V-117-118(a). So that she may not subject you again to the sufferings of birth (etc.,). The sea of the Spirit shines forth in one's Self with its splendid inner vibrations. With certitude meditate inwardly that is homogeneous and infinite.
V-118(b). The power of the Spirit in the sea of the Spirit is a slightly agitated state of the latter.

V-119. Like a wave in the sea, that pure Power shines forth there, just as the wind automatically blows in the sky.
V-120. In the same way, the Self in itself, by its own power, becomes mobile. That omnipotent Deity flashes forth for a moment.
V-121. Whose potencies of space, time and action are not enhanced (by any means); who is pre-eminently established in her infinitude, being fully conscious of her own essential nature.
V-122. Un-comprehended, She brings into being a finite form. When that supremely enchanting Deity brings forth that (finite) form.
V-123-124(a). Other ideas (views), names, number, etc.; follow her. The individual self ('Knower of the field') is the designation of this form of the Spirit, O Brahmin; it is the basis of space, time and activity, and its forms are rooted in manifold (mental) constructions.
V-124(b). He ('the Knower of the field') generating latent impressions, again, assumes the form of egoism.
V-125. The tainted egoism, as determiner, is called intellect, which, imagining forms, becomes the base for cogitation (or mind).
V-126. With its profuse imaginings the mind slowly is (transmuted into) sense-organs. The wise deem the body with its hands and feet (nothing but) the senses.
V-127. Thus, indeed, in stages descends the Jiva, bound by the cords of imaginings and impressions, and encompassed by a multitude of sufferings.
V-128. The potent Spirit, thus degenerating into dense egoism, passes voluntarily into bondage as a silk-worm in its cocoon.
V-129. And, like a lion in chains, becomes totally dependent finding itself within a net of its own imaginings and nothing more.
V-130. Sometimes (it operates as) mind, sometimes as intellect; sometimes as cognition; sometimes as (pure) action. Sometimes it is egoism and sometimes it is held to be what is thought.
V-131. Sometimes it is called Prakriti and sometimes it is held to be Maya. Sometimes it is designated a 'flaw' and sometimes referred to as 'action'.
V-132. Sometimes it is proclaimed as bondage and sometimes accounted the 'eight-fold case'. Sometimes it is said to be avidya and sometimes it is identified with 'desire'.
V-133. Bearing within itself, as its seeds the fig-tree, this entire empirical sphere that fashions the cords of cravings, the Jiva is verily a tree sans fruits.
V-134-135(a). O Brahmin! Like an elephant stuck in the morass, is the mind consumed in the flames of worries, crushed by the python of rage, attached to the waves of the sea of lust, and oblivious of its own grand progenitor (the Spirit): -- rescue it.
V-135(b)-136. Thus are the Jivas (living beings) phases of the Spirit and established through bringing the empirical sphere into being. Their forms, in lakhs and Crores, have been assigned by Brahma. Numberless (Jivas) were born in the past and even now are being brought forth on all sides.
V-137. Others also will be born like multitudes of water-drops from a water-fall. Some of them are in their first birth; others have (already) had more than a hundred births.
V-138. Yet others have (already) had countless births. Some will have two or more births, besides. Some are born as sub-human and super-human beings, gifted with music and Knowledge; some as mighty reptiles.
V-139. Some of (these living beings) are (to be identified with) the sun, the moon and the lord of waters; others with Shiva, Vishnu and Brahma. Some divided themselves.
V-140. Others with grass, herbs, trees, with their fruits, roots and winged insects. Jivas are (also to be identified with) trees like the Kadamba, the Jambira, the Sama, Tala and Tamala.
V-141. And with mounts like Mahendra, Malaya, Sahya, Mandara and Meru; and with the seas of salt

water, milk, ghee and sugarcane-juice.
V-142. And with the vast quarters, and fast-running rivers; some of these sport high above (the earth); some descend and again fly upwards.
V-143-144(a). Hit ceaselessly by death, as though they are balls hit by the hands, these Jivas are ceaselessly struck down by death as balls are by the hand. Having undergone thousands of births, again, some unwise ones despite (a degree of) discrimination, fall into the turmoils of worldly life.
V-144(b)-145. The principle of the Self, undetermined by space, time, etc.; by virtue of Its power, just sportively assumes a body spatial and temporal. Possessed of innate tendencies (to manifest) various orders of living beings, Itself is the supreme (Lord and Creator) that becomes the mind, that is unstable and inclined to construction and dissolution.
V-146-148(a). In the beginning in a moment, the Constructive Power of the Mind fashions the transparent (image of) space inclined to own, as its essence, the seed of sound. Then, becoming dense, by the process of gross vibrations, that mind brings forth the vibrations of air inclined to own the seed of touch.
V-148(b)-149(a). Of these two space and air, the bases of sound and touch, by intense repetitive frictions, is generated the fire.
V-149(b)-150. Then the mind enriched by these three including rudimentary form proceeds to the notion of pure liquidity and, instantaneously, becomes aware of the coolness of water followed by the perception of water.
V-151. The mind thus enriched by such attributes meditates all at once on rudimentary smell; thence arises the perception of the earth-element.
V-152. Next this body encompassed by the rudimentary elements discards its subtleness beholding in the sky a flash like a spark of fire.]

Now Nijatma's swaprakaasha rupata be explained.

Jaabaala Upanishad explains vide. 10-10-12: *Yadaa sarvaani bhutaani swwatmanyeva hi pashyatii, sarvabhuteshu chaatmaanam Brhma sampadyate tadaa/ yadaa sarvaani bhutaani samaadhisth ma pasyyati, ekee bhutah parenaasou tadaa bhavati kevalah/ Yadaa pashtati chaatmaanaam kevalam paramaardhatah, maayaa maatram jagatkturitsnam tadaabhavati nivtittih/*

As the sampoorna jagat is of maayaa maatra , then the paramaartha drishti sampanna yogi, atmaadwaya jnaanarupamaatra and nivritti laabha maatra- darshana maatra. the evolutionary forms- features-as also the emphasis of 'Nirgunatva' in the series of 'Sat- Nyaastva'climaxing as Parama Hamsaas and the climactic endeavours towards Unification with the Antaratma whose reflection is Paramaatma the Bliss.

[Expla. Shveaashvatara Upa. vide (1) 6.10-12 (2) Kathopa II.ii.9-1

(1)

VI.x-xii) *Yas tantunaabha iva tantubhih pradhaanajaih, svabhaavatah deva ekah svam aavranot sa no dadhaad brahmaapyayam// Eko Devas sarva bhuteshu goodhassarva bhutaantaraatmaa karmaadhyak - shah sarva bhutaadhivaasas sakshee chwetaa kevala nirgunascha//Eko vaasi nishkriyaanaam bahunaam ekam beejam bahudhaa yah karoti, tam aatmastham yenupashyanti dheeraas tesaam sukham shasvatam netaresham//*

(Just as a spider weaves out threads from within and also swallows the threads back withdrawing within itself periodically so does Paramatma creates various Beings and the Universe in totality; He sports with the material of staggering multitude with the active assistance of the Maya Shakti as the proverbial spider does with the unmanifested matter named 'Pradhana' and expands itself enveloping the worlds and materialises 'naama -rupa- guna-karmaadi tantu' or a fantastic range of nomenclatures, forms,

charateristics and deeds even as the unique and invisible nucleus of featureless 'Antaratma' us the hidden spectator as the witness! ' Eko vaashee nishkiyaanaam bahunaam eka beejam' or the Unique seed which as actionless and inactive but materialising myriad images. The role of this Undefianable Secret with no qualities and adjectives is highly venerable and what all a human being could do by way of conduct, sacrifices, deeds of high virtue and total dedication with unreserved faith might help Realisation leading to *sukham shasvatam* or Truthful Endlessness! While Katha Upanishad repeats the twelfth stanza of the Thirteenth Stanza-II.ii of the above viz. *eko vaasi nishkriyaanaam buhunaam ekam beejam bahudha karoti/* , the substance of the relevant section of the Katha Upanishad is stated as under:

(2)

Katha Upanishad II.ii.9-15)

Agnir yathaiko bhuvanam pratishtho rupam rupam pratirupo babhuva, Ekatasthaa sarvabhutaan yantaratmaa rupam rupam pratirupo bahischa// Suryo yathaa sarvalokasya chakshurna lipyate chakshuair baahya doshaih, ekasthaa sarva bhuta antaraatmaa na lipyate lokadhukhena baahyah// Eko vashi sarva bhutaanantar- atmaa ekam beejam bahudhaa uyah karoti,tam atmastham yenupashyanti dheeraasteshaam sukha shasvatam netareshaam//Nityonityaanaam chetanschetanaameko buhunaam yo vidadhaati kaamaan, tamaatmasyam yenupashyanti dheeraah; teshaam shaantih shasvato netareshaam// Tadetaditi manyante nirdeshyam oaramam suk ham, katham nu tad vijaaneeyaam kimu bhaati vibhaati vaa// Na tara Suryo bhaati na chandrataarakam nemaa vidyuto bhaanti kutoyam agnih, Tameva bhaantamanubhaati sarvam tasya bhashaa sarvam idam vibhati//

(The Self enters inside all the Beings, like Fire enters the world, by assuming varied forms and shapes; this is in its own raw form just like the sky as the body warmth. The Self again enters the world like Air does in varied forms, intensity of speed etc. as the breathing of the Beings. The Self is not disturbed by the sorrows or joys of the Being just as Sun- the eye of the Universe, is totally unaffected by the natural calamities and rejoicings in the world; the superimposition of the illnessess or the wellness of the concerned body is hardly a matter of concern to the Self as that indeed is supernatural beyond the material world. The Inner Self like the Supreme is therefore totally independent, unique, and all pervasive yet creates myriad forms all of the homogenous and untarnished Purity called Consciousness. It is stated that those discerning persons do visualise the Self in the hearts of themselves as that is not corruptible by material pulls nor subject to the influences of body organs and senses!

May there be eternal peace and contentment to withdraw themselves into introspection and discard the frivolties and absorb the magnificence of the Self that is what Brahman all about! To a genuine query as to how one should know the Supreme Bliss; is it self radiant or not! The reply would inevitably be as to how Sun shines; how the Moon and Stars are luminous; how do one would witness flashes of lightnings on the Sky and indeed how is Fire so beaming and glowing! Are not all these indications of that Brahman whose glory is brilliant!)]

Stanza Seven

Yathaanekachakshuh prakaasho Ravirna

Kramena prakaasheekaroto prakaashayam

Anekaa dhiyo yasthathikaprabodhah

Sa nityopalabdhi swarupo labhdhiswarupohamaatmaa/

Just as one's self consciousness is illumined to look at, feel and experience similarly Surya Deva seeks to reveal the objects by one and all as per their own individual capacities be that a human, or an animal or

creature. In other words, as the nijaatma could illumine on the analogy of Surya Deva could appear, feel, and experience by the bodies.

[Expl. Vide Taittireeya Aranyaka explains on Pratyasha Bhaskara -Usha- dawn celestial and Internal Consciouness of Mortals 3.16.1- 3.18.1-19.1

3.16.1- Pratyaksha Bhaskara :

Taranirvishva darshato, jyotishkrudasi Surya, vishvamaabhaasi rochanam, upayaamagruheetosi Suryaaya tvaa bhraajasvat, esha te yonih Suryaaya tvaa bhraajasvate/ Bhaskara Deva! you are the ferrier of the saadhakas as the unique source of radiance and brilliance of the universe in totality and 'antariksha' is your dwelling place. This stanza is a repeat of Rik Veda vide 1.50.4.

[Rig Veda Prathama Mandala, Sukta 50, stanzas 587- 599 or 1-13on Surya Deva as follows:

Udu tyaṃ jaatavedasaṃ devaṃ vahanti ketavaḥ , dṛshe vishvaaya suryam/ apa tye taayavo yathaa nakṣhatraa yantyaktubhiḥ , suraya vishvacakshase/ adṛshramasya ketavo vi rashmayo janaa nanu, bhraajanto aghnayo yathaa/ taraṇirvishvadarshato jyotiṣhkṛdasi surya, viśvamaa bhaasirochanam /pratyaṃ devaanaaṃ vishaḥ pratyaṅñudeshi maanuṣaan, pratyaṃ vishaṃ svardṛshe/ yenaa paavaka cakshasaa bhuraṇyantaṃ janaananu, tvaṃ varuṇa pashyasi/ vi dyaameṣi rajas pṛthvahaa mimaano aktubhiḥ, pashyann janmaani surya/ sapta tvaa harito rathe vahanti deva surya, śhochiṣkeshaṃ vicakṣaṇa/ ayukta sapta śundhyuvaḥ sūro rathasya naptyaḥ, tābhiryāti svayuktibhiḥ/ ud vayaṃ tamasas pari jyotiṣ paśyanta uttaram , devaṃ devatrā sūryamaghanma jyotiruttamam/ udyannadya mitramaha ārohannuttarāṃ divam, hṛdroghaṃ mamasūrya harimāṇaṃ ca nāśaya/ śukeṣu me harimāṇaṃ ropaṇākāsu dadhmasi, atho hāridraveṣu me harimāṇaṃ ni dadhmasi/ udaghādayamādityo viśvena sahasā saha, dviṣantaṃ mahyaṃ randhayan mo aham dviṣate radham/

(This jyotishmurthi Surya Bhagavan bestows vision to the total Universe and for this purpose alone extends his golden rays all over. This unique Surya Deva once disappears by the dusk timings hides himself behind the Stars like a thief. Just as Agni Deva shows up in his full blast and grandeur while in form, Bhagavan Surya too bestows unimaginable glory of radiance to the Universe in totality. Surya Deva! Besides illuminating the worlds, your magnificence is unreserved across the entirety of the 'Antariksha'. Marudganas, Deva ganas and the humanity, besides those of Swarga loka too are the happy recipients of your splendid access. The grand vision with which the Beings are thrilled and awestruck are also provided with 'dhaaran-poshan' or hold and sustenance to the Subjects of trilokas and extol untiringly from the housetops oftheir existences. Surya Deva! You control the time cycle by dividing the days and nightsfor the ready reference of the Beings on Earth as also of Antariksha and Dyuloka for the ready reckoning of their Subjects.Divya Deva! Your illustrious Seven basic maha kiranas and glorious chariot drawn by seven celestial horses are so outstanding that these are 'Pratyaksha pramanas' or readily and constantly visible Godship right on top of one's head. Far indeed from the narakas like 'tamishra' as replete with the high pitch darkness, the Maha Jyoti of Bhaskara is the typical extremity right ready before oneself. As you daily bestow the great fortune of ready visibility to all of as , our ready vision on the Sky uproots our physical illnesses of high severities especially of heart, eyes and skin, and of innumerable physical ailments by minutes of exposure of one's body. Deva! incurable diseases like gradual withering of body called 'harimama', heart diseases, and so onare uprooted by the minutes of exposure to your glare. Your presence is adequate to exposure of our body surprisingly enabling to destroya big range of several' adhibhoutika' ailments, connected to skin, bones, blood purification and digestive system never to return again. Deva, do relieve us a wide range of incurable diseases for ever!]

3.18.1- Usha the Dawn Celestial

Eeyushto ye purvataraampashyan vayucchhanteemushasam martyaasah,asmaabhiroo nu prati - chakshyaabhut, o te yanti ye apareeshu pashyaan/ All the mortals could vision the dawn of Ushah kaala Surya now as always in the future. Indeed the mortal could see and henceforward till death but during the everforth coming births too. This dawn is not merely a routine vision but also the dawn of spiritual knowledge too as explained in the next stanza of Rig Veda 1.113.1-12 .

Prathama Mandala, Sukta 113, 1-13 as follows:

Idam shreshtham jyotishaam jyotiraagaavicchhinnah praketo ajanishtha vibhvaa, yathaa prasutaa savituh savaayam evaa raatrushase yonimaaraik/ (Of all the illuminated materials in the Universe, the singular embodiment of radiance is Usha Devi whose brilliance glorifies the nook and corners of Creation; the darkness that spreads all over after Surya Deva's exit turns into the nights and eagerly awaits the re emergence of Devi Usha till the break of the dawn.) *Rushadvatsaa ruushatee shvetayaagaa -daaraigu krishnaa sadanaayasyaah, samaana bandhu amrite anuchee dyaavaa varnam charat aaminaane/* (Tejasvi Devi Usha thus ushers the arrival of the ever resplendent Surya Deva thereby replacing the outgoing night of darkness; indeed both the pitch darkness of nights and the splendour on the entry of Surya Deva are the natural and regular phenomena of the Universe co existing together as true and alternate friends, each of these claiming and destroying the supremacy of each other. *Samaano adhvaaswastroranantas -tanamanyaanyaa charato devarishte, na methete na tasthyatuh sumeke natthoshaasaa samanasaa virupe/* The paths of te two illustrative sisters of Raatri and Usha Devis are eternal and never merging. Yet, the sisters do always witness divergence of two exreme postures while Surya Deva appears to be umpiring the sisters who always at logger heads yet inseperable but chasing each other ever! *Bhagavati netri sunrutaanaamacheti chitraa vi dooro na aavah, praapyaa jagadvayu no raayo avyayad ushaa ajeegarbhuvanaani vishwaa/* As though prompted by the deeds of excellent virtue, Devi Usha thus manifests herself and opens up the doors of rising splendour and gradually spreads the heat and radiance far and wide engulfing all the Lokas and their inhabitants. *Jihvasye charitave maghonyaa bhogaya drishtaye raaya vu twam, dabhram pashyadbhaya uriviyaa vichskshana Ushaa ajeegarbhuvanaani vishvaa/*Devi Usha also called as 'dhaneshwari' wakes up from human beings from deep slumber and prompts human beings to earn and facilitate the allied tasks so as to provide livelihood to themselves and dependent family members; indeed but for her the daily routine does not get activised to one and all of the humans and even other beings.Tejaswi Devi Usha! The chaturvarnas of the Society would not perform their activities well such as the Kshatriyas safeguard, preserve law and order and earn; the brahmanas are unable to perform yagna karyas and upkeep dharma; the Vaishyas are ready to take up trading and the service class help the other varnas to support and help manually, thus every being is readied for the respective duties as the day progresses! *Esha divo duhitaa pratyadarshi vyucchhanti yovatih shukravaasaah, vishwasyeshaanaa paarthivasya vaswa Usho adyeh subhago vyuccha/* Once this celestial Goddess is ready to vanquish darkness, like a Devi of eternal youth dressed in clean and comfortable clothes, she is now redy to bestow benevolence and auspiciousess to all the Beings in the Universe. *Paraayateenamanveti paatha aayateenaam prathamaa shaswateenaam, vyucchanti jeevamudeera -yantyushaa mritam kam chana boddhayanti/* Devi Usha! You are like every Usha even in the distant past but the first ever glorious one for the distant future too! Indeed you are the singular one of practical magnificence and fame who awakens from slumber to eventful daily life, as though from deathlike state to life of activity and alertness!*Usho yadagnim samidhe chakartha vi yadaa tad chakshasaa Suryasya, yanmaanushaanyaskhshamaanaam ajeegad taddeveshu chakrashe bhadra mapnuh/*(Usha Devi! Once you are awaken, Agni Deva gets busy with Yagna Karyas; even before the rise of Surya, the entire World initiates the deeds of auspiciousness and Devatas too get alerted to await the launch of 'satkarmas') *Kiyaatyaa yassamayaa bhavaati yaa vayuryaascha nyunam vyuchhaan, anu purvaah kripate vaavashaanaa pradeedhyaanaa joshamanyaabhireti/* For how long indeed Devi Usha

would be there! that is, before her appearance and disappearance! From then when she was not present and as to when that she would disappear what is the period of her entry and exit! In the past and as of now, what might be the rise -existence- and non existence subsequently, especially in the past and present!) *Eeyushto ye purvataraampashyan vayucchhanteemushasam martyaasah,asmaabhiroo nu prati - chakshyaabhudyo te yanti ye apareeshu pashyaan/* All the mortals could vision the dawn of Ushah kaala Surya now as always in the future. Indeed the mortal could see and henceforward till death but during the everforth coming births too. This dawn is not merely a routine vision but also the dawn of spiritual knowledge too as explained in the next stanza . *Yaavayadveshaa rupapaa ritejaah sumnaavaree suunrutaa eerayanto sumangaleervibhratee Devaveetimihaadyoshah shreshthataa vyuccha/* Usha! We are ever grateful to be able to vision you as you are able to destroy the darkness of our ignorance instantly and administer, enhance and disseminate the concept of Truth and Real Joy of mortal existence.

3.19.1: Spiritual Dawn stimulates Inner Consciousness of Mortals

Jyotishmati tvaa saadayaami, jyotishkrutam tvaa saadayaami, jyotirvidam tvaa saadayaami, bhasvateem tvaa saadayaami, jvalanteem tvaa saadayaami, malmalaa bhavantee tvaa saadayami, deepyamaanaam tvaa saadayaami, rochamaanaam tvaa saadayaami, ajasraam tvaa saadayaami, bruhad jyotisham tvaa saadayami, bodhayanteem tvaa saadayaami, jaagrateem tvaa saadayaami/

May we seek from you Usha Devi! the vision of inward brightness in us, the source of your luminosity, the symbol of your radiance, the origin of the melodious sounds ushered by you, your form aflame, your shine and your immortality which awakens us literally and figuratively!]

Further explanation: In the same context, the prakaasha bhutaaneka netraas of Surya deva be visioned by countless mortals, so many rupaas, chakshus and buddhis are enlightened. Swaprakaasha atma deva is thus reflected in adhibhoutika-adhytamika-addhi daivika maayaa bhaasita taapatrayaas viz. Adhi Bhoudika or Ailments of Physical Nature; Adhyatmika or of Mental-Psychological Nature; and Adhi Daivika or of Natural Calamities like Earth quakes, floods, lightnings etc. beyond human control. The taapatriayas or the three Kinds of Difficulties that all human beings are subjected to as also the means of realising the Paramartha Swarupa. The tapaas are either due to 'Shaaririka'(physical) ailments or 'Manasika' (psychological) imbalances. Shaaririka Tapaas include dieseases related to head, digestive, heart, breathing, vision, limbs, skin, fevers and so on; related are the various physiological problems of blood-urinary-pelvic nature. Manasika Tapaas are related to Kama, Krodha, Bhaya, Dwesha, lobha, Moha, Vishada, Shoka, Asuya, Apamana, Irshya, Matsara etc. Adhi Bhoutika Tapaas are due to the difficulties attributed to animals, birds, Pishachaas, Serpents, Rakshasaas and poisonous related creatures like scorpions. The troubles on account of Adhidaivika nature are due to cold, heat, air, rains, drought, water, earthquakes, cyclones and so on. Additionally, the troubles are related to birth, childhood, youth, old age, ignorance, Avidya, loneliness, smell, lack of resources, poverty, immaturity, inexperience, lack of opportunity, fear of death, death itself and multiple kinds of experiences of the problems of excessive of opulence, excellent health, excessive youth, and such other excesses and some times ignorance is bliss. More so there could be Tapaas due to discriminations of sex, age, social status, experience, opportunity, family background; origin of birth viz. religion, Varnashrama and age. Disappoint -ments in life, more specifically relating to money and fame, including their earnings, perservation and its vinasha or destruction happen to be yet source of Tapatriya. Thus the Surya Deva is what Bhagavad Gita 13-33 states:*Yathaa prakaashayatyekah kritsnyam lokamimam Ravih,kshetram kshetree tathaa kritsnyam prakaashayati Bhaarata/ Kshetra kshetrajnyayorevam antaram jnaana chakshushaa, bhuta prakriti moksham cha ye viduryaanti te param/* on the analogy of Surya providing radiance to one and all in the Tri Lokas, the Antaratma too enlightens the Individual but for the black clouds spoil the vision by the black clouds. Just as there are no Suryas of varieties providing illumination, there are no varieties of '

antaratma' too. It is with closed eyes that disable to light to view due to darkness and contrarily the opened eyes have a remarkable contrariness. That indeed the sum and substance of Kshetra - Krishi by the Beings as are born- dead-reborn mills repeated ly- and of Kshetragjna the mirror image of Paramatma.

Liewise Kathopnishahd is quoted: II.ii.9-15) *Agnir yathaiko bhuvanam pratishtho rupam rupam pratirupo babhuva, Ekatasthaa sarvabhutaan yantaratmaa rupam rupam pratirupo bahischa// Suryo yathaa sarvalokasya chakshurna lipyate chakshuair baahya doshaih, ekasthaa sarva bhuta antaraatmaa na lipyate lokadhukhena baahyah// Eko vashi sarva bhutaanantar- atmaa ekam beejam bahudhaa uyah karoti,tam atmastham yenupashyanti dheeraasteshaam sukha shasvatam netareshaam//Nityonityaanaam chetanschetanaameko buhunaam yo vidadhaati kaamaan, tamaatmasyam yenupashyanti dheeraah; teshaam shaantih shasvato netareshaam// Tadetaditi manyante nirdeshyam oaramam sukham, katham nu tad vijaaneeyaam kimu bhaati vibhaati vaa// Na tara Suryo bhaati na chandrataarakam nemaa vidyuto bhaanti kutoyam agnih, Tameva bhaantamanubhaati sarvam tasya bhashaa sarvam idam vibhati//*

(The Self enters inside all the Beings, like Fire enters the world, by assuming varied forms and shapes; this is in its own raw form just like the sky as the body warmth. The Self again enters the world like Air does in varied forms, intensity of speed etc. as the breathing of the Beings. The Self is not disturbed by the sorrows or joys of the Being just as Sun- the eye of the Universe, is totally unaffected by the natural calamities and rejoicings in the world; the superimposition of the illnessess or the wellness of the concerned body is hardly a matter of concern to the Self as that indeed is supernatural beyond the material world. The Inner Self like the Supreme is therefore totally independent, unique, and all pervasive yet creates myriad forms all of the homogenous and untarnished Purity called Consciousness. It is stated that those discerning persons do visualise the Self in the hearts of themselves as that is not corruptible by material pulls nor subject to the influences of body organs and senses!May there be eternal peace and contentment to withdraw themselves into introspection and discard the frivolties and absorb the magnificence of the Self that is what Brahman all about! To a genuine query as to how one should know the Supreme Bliss; is it self radiant or not! The reply would inevitably be as to how Sun shines; how the Moon and Stars are luminous; how do one would witness flashes of lightnings on the Sky and indeed how is Fire so beaming and glowing! Are not all these indications of that Brahman whose glory is brilliant!)

[Expl. As a rundown on the Essence of Pratyaksha Bhaskara as released by kamakoti. Org/ books on various upanishads

_ Aitereyopanishad

Varios Devaas entered respective stations like Agni in mouth's Speech; Vyayu as nose's Praana; Surya in Vision and Eyes; Dishas as ears and hearing;Vanaspati in skins and touch; Chandra in heart; Mrityu in Out Breath and Jala Deva as excretions and progeny! I.ii.4) *Agnir vaak bhutwaa mukham praavishad, Vaayuh praano bhutwaa naashike pravishad, Adityah chakshur bhutwaakshini pravishad, Dishah shrotram bhutwaa karnou praavishann, Aoushadhi vanaspatayo lomaani bhutwaa twascham praavishaamsh Chandramaa Mano bhutwaaa hridayam praavishan, Mriyur apaano bhutwaa naabhim praavishad, aapo reto bhutwaa shishnam praavishan/* (Agni Deva entered the mouth of the Beings in the form of Voice or Speech; Vayu Deva made his entry into the nostrils and not only as Praana or Life but also as the capacity to smell; Surya Deva entered the eyes and afforded vision or the sense of sight; Dasha Disha Deva or the Lord of Directions entered the ears and bestowed the sense of hearing; Vanaspati Deva or the Lord of herbs, plants and trees entered the pores of skin and hairs and granted the sense of 'sparasha jnana' or that of touch and absorbing power; Chandra Deva firmly entered into the heart and mind to control the psyche and of reactive mode of behaviour; Mrityu Deva the God of Death enterd the navel in the form of Apaana or the compressed air which indeed is the control of Life Force and of out-

breath. And finally Jala Deva or the God of Water, as also of the urge of urination of the generative organ and passion that results in the discharge of semen through it.)

Brihadaranyaka Upanishad

(I.ii.3) *Sa tredhatmaanam vyakuruta, Adityam triteeyam, Vayum triteeyam; sa esha pranastredhaa vihitah, Tasya prachi dik shirah,asau chaasou chaimo, athaasya prachiti dik puccham, Asou chaasou chermoucha shakthyau;dakshinaa chodichi cha parshve, dhyouh prushtham, antarikshmudaram, iyam urah, sayesopusu pratishthitah, yatra kva chaiti tadeva pratishthatevam vidwaan/* (Bhagavan differntiated himself into three parts, as Agni, Surya and Vayu. The Viraja Bhagavan or Life Force viz. Praana is in three directions viz. head as the East, his hands as north east and south east, his rear portion as the west, his hip bones as north west, southern and northern directions as his side portions, Sky as the 'udaram' or stomach; and Earth as his chest. The Almighty rests cosily on sheets of water. Those who realise the above facts would indeed become aware of where He resides!) (I.V.19) *Divashchainam adityaaccha Daivam Mana aavishati; tadvai Daivam mano yenaandyaiva bhavati, atho na shochati/* ('Divya Manas' or the celestial mind from Swarga and Surya Deva are also infused into the father and that divine mind makes him full of naturally joyful without evil thoughts or even traces of discontentment or disappiontment at any point of time and keeps him even-minded and sense of fulfillment always!) II.iii.2) *Tadetan Murtham yadanyad vaayoschaantarikshaaccha; etanamrityam, eatasthitam, etat Sat, tasyaitasya murtasya, etasya murtasya etasthitasya, etasy sata esha raso ya esha tapati, sato hyesha rasaah/* (This gross form is different from 'Vayu-raksha' or the supportive Air and Ether and as such is mortal, limited, and distiguishable. It is atleast visible and defined if not unlimited like Surya or Chandras) II.v.5) *Ayamadityah sarveshaa bhutaanaam madhvasyaadityasya sarvaani bhutaani madhu yashchaayasminnaaditye tejomayomritamayah Purusho yaschaayamadhyaatmam chakshuh tejomayomritamayah Purushoyameva sa yoyamaataah idamritam idam Brahma, idam sarvam/* (This Surya Deva is the sweet honey of all the beings in creation; he is the most lustrous and shimmering fund of radiance as also the divine embodiment of nectar that ensures 'amaratwa' or deathlessness.He is identified with the sharp vision of the eyes and is the four sided entity of the Self, personification of comprehension, everlasting existence and the Supreme Omnipresence!)III.iii.2) *Kva nva ashwamedha yaajino gacchhanteeti; dwaatrimshatam vai Deva ratha-ahnyaani ayam lokah, tam samantam prithvim dwi taavat samudrah paryeti; tad yaavati khsurasya dhaaraa, yavad vaa makshikaayaah pattram, taavan antarebnaakaashah; taan Indraha suparno bhutwaa vaayave praayacchat, taan vaayuraatmani dhitwaa tatraagamayad, yatraashwamedhaayaajino bhavaanniti; evam ivaa vai sa vaayum eva prashashamsa, tasmaad vaayur eva vyashthihi, vaayuh samashthih: apa punar mrityum jayati, ya evam Veda/ Tato ha Bhugyur Laahyaayanir upararaama/* (Maharshi Yagnyavalkya being an outstanding mind reader gave the most befitting reply as follows: The Gandharva evidently told you that they went where the performers of the Ashwamedha yagjna was organised! Indeed where do the performers of the Ashwamedha yagjna go! They crossed thirty times the space covered by the Surya Ratha or the Sun Chariot makes a round of this world in a day, surrounded by the mountain Lokaaloka this is the world that constitutes the body of Viraaj; this much is the Loka and beyond this is Alokaa; around it covering twice the area of this entire world is the Earth ; around the earth covering twice the area is the Ocean-the Sandhya Vandana Stanza is relevant: *Aabrahma Lokaa daaseshaadaa lokaaloka parvataat, esanti Brahmanaadevaastebhyo nityam namo namah/* There is a very thin opening of the two halves of the cosmic shell. Fire, in the form of a falcon with wings and tails delivered to both the halves to the air or Maha Praana the cosmic vital force and the Gandharvas who extolled the cosmic Vital Force enabled the Gandharvas to reach where horse sacrifices were performed. Thus among the Pancha Bhutas or the Five Elements, it is only the Cosmic Vital Force that ensures the movement from one part of the cosmic shell to another. III.ix.5) *Katama adityaa iti; dwadasha vai maasaah samvat -sarasya eta adityaah, ete heedam sarvam aadadaanaa yanti;*

te yadidam sarvam aadadaanaa yanti tasmaadaadityaa iti/ (To the question as to who are the Adityas, the reply would be that these Devas represent the twelve months of a year; they rotate and perform the 'aadaa' or take away along the opportunities of one's life to each Being and as such are called 'Adityas'; indeed the 'kaala maana' or the time cycle does take away the 'months' and the duration of the age or longevity of every being and thus Adityas are designated as such!)III.ix.20) *Kim Devadatosyaam praachyaam dishi aseeti, Aditya Devataa iti; sa Adityah kashmin pratishitha iti; chakshusheeti kasminnu chakshuh pratishthitamiti rupeshwiti chakshushaa hi rupaani pashyati kasminnu rupaani pratishthinaa neeti hridayaiti ho vaacha hridayena hi rupaani jaanati hridaye hova rupaanipratishthitaani bhavanteetyevamevatat, Yajnyavalkya/* (The conversation between Saakalya and the Maharshi was as follows: Which Devata would be appropriate in the East! Aditya would be befitting; on what is Aditya supported! On the eye; on what is the eye supported! The Maharshi stated that 'Rupas' or Forms or appearances are suitable since one sees the forms with the eyes; the forms are supported by the heart and on the heart only the forms are supported and imprinted!)IV. i.4) *Yadeva te kaschid abraveet tat shrunavaameti; abraveenma Barkur Vaarshanah chakshurvai Brahmeti;Yathaa Maatrumaan Pitrumaan Acharyavaan bruyaat, tathaa tad Vaarshnah chakshur vai Brahmeti; apashyato hi kim syaaditi; abraveettu te tasyaayatanam pratishthaam? Na mebraveediti; eka paadvaa yetat Saamraad iti; sa vai na bruhi Yagjnyavalkyaa; chakshurevaayataam, aakaashah pratishthaa, Satyamityenadupaaseet; kaa satyataa Yajgnjyavalkya? Chakshureva Samraaditi hovaacha, Chakshshaa vai Samraat paramab Brahma;nainam chakshurjahaati, sarvaanyeanam bhutaanyaabhi –ksharanti, Devo bhutwaa Devaanapyeti, ya evam vidvaanetadupaaste; hastyurvrishabham sahasram dadaameeti hovaacha Janako Videhah; sa hovaacha Yagjnyavalkyah; Pitaa memanyata naanushishya hareteti/* (Yagnyavalkya explained to Janaka of what Barku the son of Vrishna told of the third segment of Brahman viz. Vision as personified by Surya Deva which the Emperor appreciated as was expected of some one of ideal parentage and Acharya and enquired as to what was the dwelling place of eye or vision and its backing or hold. The Maharshi replied that Akasha or the Undifferentiated Ether was the support and that extraordinary vision should be meditated and worshipped as the Truth or the Eternal Reality which again could be visioned by one's Mind's Eye alone ; indeed that unique vision was the Supreme Brahman Himself! It was that Vision which was the third and significant aspect of Paramatma the Brahman that should command meditation which attains all the Devas and the Devaadhideva! The Emperor was overwhelmed by the reply of the Maharshi who once again had politely but firmly declined the gift of thousand cows and an elephant like bull on the earlier pleas of not yet fully satisfying his own disciple!)

IV.iii.3) *Astamita Aditye Yagjnyavalkya kim jyotirevaayam Purusha iti; Chandramaa evaasya jyotirbhavaateeti, Chandramasaivaayam jyotishaaste palyayate karma kurute vipalyeteeti; evamevaitad Yagjnyavalkya/* (The Emperor continued his knotty query that when the Sun set, what exactly might serve as the light to facilitate the actions of humans during the night. Pat came the Maharshi's reply that Moon Ligtht would serve the purpose of sitting, moving, working and returning home) IV.iii.4) *Astamita Aditye Yagjnyavalkya, Chandramasyastamite kim jyotirevaayam purusha iti; Agnirevaasya jyotirbhabateeti, Agninaivaayam jyotishaaste palyayate karma kurute vipalyeteeti; evamevaitad Yajnyavalkya/* (What would serve a human being as the light when both Sun and Moon were not present; the reply was that Agni would serve as the substitute of Sun and Moon. Even at this stage that the clever Maharshi did not mention of the religious connotation of Agni but merely described about the mundane context) IV.iii.5) *Astamita Aditye Yagjnyavalkya, Chandramasyastamite shaantagnou kimjyotirevaayam purusha iti; Vaagevaasya jyotirbhavateeti, Vaachaivaayam jyotishaaste palyayate karma kurte vipalyeteeti; tasmaadyai Samraadapi yatra paanir na vinirjyaayate atha yatra vaaguccharati, upaiva tatranyetiti; evamevaitad Yagjnyavalkya/* ('When the Sun and Moon have set and the Fire has gone out, Maharshi! how would human beings manage their chores'! The reply of the Maharshi gave a twist of reality and said

that the mundane actions would still not be hampered and the Speech of one's own tongue would come to rescue and replace 'Chakshu' to 'Shravana' or light to sound or vision to hearing! In other words, human actions would by themselves get replaced from one faculty to another!) IV.iii.6) *Astamita Aditye Yagjnyavalkya, Chandramastamite, shaantegnou, shantayam Vaachi kim jyotirevaayam purusha iti; aatmaivaasya jyotirbhavateeti, Atmanaivaayam jyotishaste palyatyate karma kurute vipalyeteeti/* (If Sun, Moon, Fire and Speech are non existent, then how would human beings manage their actions! The reply is that the Self serves as his light that would enable the human to sit, go about, work and return to his home! Thus the light is within the body itself yet indeed different from it; the awareness or the Consciousness is distinct from the organs and senses! This the conclusion would be that there is light which is other than the body, yet within it and that is the Self!)V.v.1) Satya Brahman manifests as Water, Surya and Bhur-Bhuvah-Swah *:Prajapatir Devaante Devaah Satyam evopaasate, tadetat Trayaksharam: Satyamiti, sa etyekam aksharam; ti iti ekam aksharam, yam iti ekam aksharam:prathama uttame akshare Satyam, madhyaton- tram; tadetad anritam ubhayatah Satyena parigraheetam Satya bhuyaam eva bhavati/ Naivam vidiwaam- sam amritam hinasti/* (At the very beginning of the Universe water got manifested and that was basically meant as the liquid oblations connected with the rites connected with Agnihotra. In fact all the Elements in their undifferentiated form were designated as water. That water led to the materialization of Satya or Truth and as such Satya Brahman was the first appearance. Satya Brahman created Prajapati or Viraja the Maker of the Beings as also Devas. Now, Satya Brahman was in short form was Satya; the latter comprised three syllables viz. Sa-Ti-Ya; the words Sa and Ya are stated to be totally from all kinds of death or destruction while the middle 'Ti'denotes Mrityu and Anruta or Death and Untruth. Thus Realty being the quintessence of Brahman, the middle mass of Unreality is inserted and slotted in between by the principal chunks of Truth! Since Untruth is hemmed in on either side of Truth, there is a predominance of Truth and as such, wise persons who are aware of the reality are little perturbed by fallacies!) V.v.2) *Tad yat tat Satyam asaou sa Adityah; ya esha etasmin mandale purusho yaschaayam dakshinekshan purushah; taavetaavanyonyasmin pratishthitau; rashmibhir eshosmin pratishthitaah praanair ayam amushmin, sa yadotkrammisyan bhavati/ Shuddham evaitan mandalam pashyati, nainam ete rashmayah pratyaayanti/* (While deliberating on body parts, one should realise that the foremost aspect of Truth relates to Surya and in this context the Solar Orb be synchronised with the right eye; it is stated that the Sun and the eye rest on each other and there is a relationship of mutual cooperation of the Individual Self as identified with the body part concerned and its Presiding Deity. Indeed the relationship of the eye as the identified body part and the concerned Deity viz. Sun in the instant case is strengthened by the Sun Rays. When the Self is destined to leave the mortal body, the latter could no more vision the Sun Rays! Indeed the mutual helpfulness between the two entities-the eye and Sun-ceases at the signals of death!) V.xv.1-3) *Hiranmayena paatrena satyasyaapi hitam mukham, tat twam Pushan apaarvanu Satya dharmaaya drushtaye/ Pushannekarshe Yama Surya Prajaapatya vyuha rashmin samuka tejah, Yatte rupam kalyaanatamam, tatte paashyaami yo saavaasao purushah sohamasmi/ Vaayur anilam amritam athedam bhaasmaantam shareeram, aum krato smara, kratam smara , krato smara,krato smara/* (It is in the context of a person who is dedicating himself combined with rites to Agni almost in the face of death; he prays to Surya Deva who is identified as being in the fourth leg of meditation to Gayatri. He prays to Surya Deva who is hidden as it were in a golden and lustrous vessel vz. the solar orbit, but is Satya Brahman himself; indeed the mind of the person in prayer is apparently misled about the identity of Surya and Brahman! The Prayer continues further to Pushan or Surya again as Pusha nourishes the universe; now, in fact the object of the prayer would become clearer as the lid of the golden vessel is taken away, Surya would now get visioned more clearly as Satya Brahman himself! Now that the vison gets clearer, the Meditator realsies the object of meditation viz. Surya who roams freely on the Sky; he moves around in various other Celestial Forms like Lord Yama the Controller of the Worlds. Indeed, Surya who efficiently, impartially and liberally distributes vital

force by his rays as the son of Prajapati- Hiranyagarbha, himself! The Meditator now requests to take away the piercing rays and hold back the intensity of his brilliance so that he could behold that benign form of his! He, the Meditator, declares himself as that Self whose limbs are the syllables of the vyahritis viz. Bhur or Earth, Bhuvar or Sky and Svar or Swarga and that he is the Purusha himself! He further declares that 'Ahar' or the Day when Surya is ever present and 'Aham' - myself in the First person- are his secret titles of the being in the eyes that are identical! He the meditator further declares that he is immortal like Satya Brahman Himself as identified with the cosmic vital force and once the latter is withdrawn the body would fall and the concerned deities of the body organs are withdrawn! Coinciding with the withdrawal of the most precious Life Force, he declares: ' may this mortal life enter into the immortal Prana when the remnant body end in ashes; but do remember, oh Destiny and the Everlasting Truth! as to what has happened to this body and its past memory; indeed do remember, and remember again!) VI.ii.9) *Asau vai loko agnih, Gautama! Tasyaaditya eva samit, rashmayo dhumah, ahar archih, dishongaaraah, avaantaradisho visphulingaah; tasmin etasmin agnau devaah shraddhaam juhvati; tasyaaaahutyai somo raajaa sambhavati/*(The King then initiated the discussion about the oblations to Agnihotra, the topic relevant to the last question that he asked Gautama's son in his encounter with the King: That world viz. the heaven as referred to the last question was Agni and Surya deva was the 'indhana' or fuel, the Sun Rays were the 'dhum' or the smoke emanating from Sun. The day is a 'jwala' or bright and hot like a flame ; the Dishas or the Directions of North-East-South-West are like 'angaras' or cinders or the residual ashes without lustre and heat; while the intermediate directions of north east, east west, south west and north west are like 'visphulingas' or scattered sparks. In this celestial Fire, the oblations of 'shraddha' or faith are offered to Swaha Mantras to Devas and from these 'ahutis' is created the 'Soma Raja', and to Pitru Devas with 'Swadha'mantras. Now, out of the oblations to Agni in reference to Deva loka are directed to Devas and those targetted to Pirtu Devas are exclusively targetted to the manes. Gautama! This is what the 'dyulokaagni' all about!

Chhandogya Upanishad

Comparative analysis of Rig-Saama Vedas as Earth, Fire, Sky, Air, Sun, Heaven, Moon, Stars, Hiranmaya Purusha; this is on the divine plane! I.vi.1) *Iyameva Rik, Agnih Saama, tadetad etasyaam Richi adhyudam Saama, tasmaad Richi adhyudham Saama geeyate, antarikshameva saa Vaayur amastat saama/* (While Earth is like Rig Veda, Fire is like Saama Veda, yet Saama is instituted by Rik as Agni is located or unearthed on Earth after all! At the same time however, Prithvi and Agni are distinct entities although they are of identical of purpose and purport.Now, Saama Veda is chanted as established on Rig Veda; indeed the very first word of Saama is 'saa'or Earth and 'ama' is Fire and the synthesis of both the expressions is meant for enjoining meditation is on 'Sa' and 'ama'!)I.vi.2) *Antarikshameva Rig, Vaayuh Saama, tadetad etasyaam Richi adhyudam Saama, tasmad Richi adhydham Saama geeyate; antarikshameva saa, vaayur amastat Saama/* (Space or Atmosphere is the Rig Veda and Vayu or Air is Saama Veda; Saaman is such as rests on Rik and hence Saama is sung as launched by the Rik. Therefore, Antariksha or Space which is the Rik, while Vayu as 'ama' is sung as Saama.) I.vi.3) *Dyaur eva Rig Adityah Saama, tadetad etasyaam Richi adhudyham Saama, tasmaad Richiv adhyudham saama geyate, dyaur eva saadityomahastat Saama/*(Just as Antariksha is akin to Rig Veda and Vaayu is like Saama, Swarga and Surya are comparable to Rig Veda and Saama Veda respectively; indeed Saama is established on Rik and also chanted as based on the Rik. *Sa* and *ama* are thus represented by Swarga and Surya!) I.v.4) *Nakshatraanyeva Rik, Chandramaa Saama tadetad etashyaam Richyadhyudhamv Saama, tasmaad Richi adhyudham Saama geeyate, nakshat-raanyeva saa, Chandramaa amastat Saama/* (Nakshatras are stated to be Rik and Moon as Saama; here again Saama Veda is well set up on thev Rig Veda and Saama Veda is chanted as instituted in Rig Veda. Stars denote 'Saa' and 'ama' as Chandra, as the Ruler of the Stars thus making up as Saama) I.v.5) *Atha yadevaadityasya shuklam bhaah saiva Rik, atha yananeelam*

paraah krishnaam tat Saama, tadetad etashyaam Richi adhyudam Saamka, tasmaad Richi adyudham Saam geeyate/ (Now this white and bright radiance of Surya Deva is Rig Veda while the deep blue is like Saama Veda. This Saama is well entrenched in Rig Veda and as such Saama Veda is sung as per Rig Veda! Only persons with extremely sharp and deep vision of high concentration could notice this) I.vi.6) *Atha yad evaitad Adityasya shuklam bhaa saiva saa tha yannilam parah krishnam tadamah tat saamaatha ya eshontar aaditye hirananmayah purusho drusyate, hiranya shmashrur hiranya kesha aapranakhaat sarva eva suvarnah/* (Besides the white complexion of Surya as 'Saa' and the deep blue like black colour 'ama' known together makes up as Saama. In side the 'Surya Bimba'or the Globe of Sun, one could figure imagine a 'Hiranmaya Purusha' or a Golden Person whose each and every physical limb including a golden beard and golden hair exists, whose even the nails of hands and feet shine with glory!) I.vi.7) *Tasya yathaakapyaasam Pundareekam –evameekshini tasyoditi naama; sa esha sarvebhyah paapmaabhya uditi; udeti ha vai sarvebhyah paapmaabhyo yaevam Veeda/* (This Hiranmaya Purusha possesses a pair of eyes like a fresh and red lotuses and whose seat reminds one of a monkey! The title of this extraordinary Purusha is 'ut'or of Highness and surely has risen far above sins, evil and the negative forces of the Universe.) I.vi.8) *Tasya Rukcha Saama cha geneshnau, tasmad Udgitah, tasmad tvevodgaataitasya hi gaataa; sa esha ye chaamushmaat paraanaacho lokah teshaam cheshte Devackaamaanam cheti adhidaigvtam/* (This Hiranmaya Purusha's two finger joints viz. Earth and Fire, Air and Sky and so on are of Rig Veda and Saama Veda thus of Udgita. The Singer of this is called 'Udgatir' priest as; he is the so called singer who is also posted as the Self, that is the Lord of Worlds beyond Surya Deva and of the Desires of Devas! Indeed this Section deals with the events and occurances on the Divine Plane in some detail. Now hereonward, there would be a discussion on the Personal Plane!)

The Seven folded Saama Veda as imposed on Surya and his course of a day: II.ix.1) *Atha khalvamum aadityam sapta vidham saamopaaseeta,sarvadaa samastena Saama, maam prati maam pratiti sarvena samastena Saama/* (Hereafter now, the Seven folded Saama is required to be meditated by superimposing part by part of it over Aditya or Surya Deva. Indeed Surya is identified with Saama for the same reason of being identified with Udgita; as explained earlier in I.v.1: 'Atha khalu ya udgitah sa pranavo ya pranavah sa udgitha ityasou vaa Aditya udgeetha esha pranava omiti hyesha swaranniti' or Udgita is Om and vice versa; udgita is beyond Surya and continnually sounds like Surya!) II. ix.2) *Tasmin imaani sarvaani bhutaani anvaayattaaniti vidyaat tasya yat purodayaat sa him-kaarah tadasya pashaavon vaayatthaah tasmaat te him kurvanti kimkaara bhajino hyetasya Saamnah/* (It is clear indeed that all the Beings in Creation are connected with Surya and the form of Surya before his rise is 'himkara'. All the beings are not only connected to, but dependent on, Surya and are used to worship his form for their daily fulfillment; indeed *Himkaara* in Saama before his rise; animals utter that sound and hence the appropriateness at that time) II.ix.3) *Atha yat prathamodite sa prastaavah tadasya manushyaa anvaayattaah, tasmaat te prastuti kaamaah prashamsaa kaamah prastaavabhaajino hyetasya Saamnah/* (Once 'Suryodaya' takes place, human beings are associated with the Sun's phase of *Prastaava* of Saama and at that time invariably tend to greet the Sun God for securing his blessings to make their day successful by way of luck and name) II.ix.4) *Atha yat sangava velaayaamsa aadih, tad asya vayaamsi anvaayattaani, tasmaattaani antarikshe naarambanaani aadaayaatmaanam paripatanti aadibhaajeeni hyetasy Saamnaah/* (When the phase of Surya spreading his rays rapidly called *Aadi* sets in, birds fly high freely on the sky as though they intend to worship 'Aadi' or Surya as corresponding to the Division 'Aadi' ofSaama Veda!) II.ix.5) *Athayat samprati madhyan dine sa Udgitah, tadasya Devaa anvaaya-ttaah, tasmaatte satthaamaah prajaapatyaanaam Udgitha bhaajino hyetasya Saamnah/* (As the mid-day or noon time arrives and Surya is right on one's head on the Sky, it is the time for various Devas- the progeny of Prajapati, to engage themselves in the worship of *Udgita* of Saama Veda since that is the

zenith of Surya's splendour on the firmament!) II.ix.6) *Atha yad urthwam madhyan- dinaat praag aparaahnaat sa pratihaarah, tadasya garbhaa anvaayattaah, tasmaatte pratihrataa naavapadyante pratihaara bhaajino hyetasya Saamnah/* (Then Surya moves on to post-immediate noon phase before the afternoon, when foetuses of various Beings are alerted and held aloft and high in the wombs when Vidwans chant *Pratihaara* of Saama Veda) II.ix.7) *Atha yad urthwam aparaahnaat praag astamayaat, sa upadravah, tad asiyaranyaa anvaayattaah, tasmaat te purusham drushtwaa kakshaam shvabhram iti upadravanti upadravaa bhaajino hyetasya Saamnah/* (During the post after noon phase in the course of Surya's day before the Sun Set, animals tend to be on their return from grazing in the fields and the worshippers of Saama resort to *Upadrava* of Saama Veda)II. ix.8) *Atha yat prathamaastamite tannidhanam, tadasya pitaronvaayattaah, tasmaat taan nidadhaati nidhaana bhaajino hyetasya Saamnah, evam khalvamumaadityam sapta vidham saamopaaste/Iti navamo khandah/*(When the Sun God commences his setting in, the Pitru Devas are associated with the phase, and as though the Shraaddha ceremonies are being laid on the Darbhas or Kusha grass symbolising the offer to the past generations of Pitru Devatas viz the deceased father and forefathers; this indeed is the time when the chanting of *nidhana* the seventh phase of Saama Veda is recited. This is how, himkaara, prastava, aadi, udgita, pratihara, upadrava and nidhana are the seven folded Saama Veda swaras are chanted daily!)

Brihat Saama Veda Chant linked to and emerging from Surya :II.xiv.1) *Udyan himkaarah, uditah prastaavah, madhyan dina udgithoparaahnah, pratihaarostam yan nidhanam; etad brihadaaditye protam/* (The magnificence of Brihat Saama is denoted by the rising Surya Deva as himkara, as prastava by His rise, as Udgita by his noon day exuberance, as pratihara by Surya's afternoon glory, and nidhana by the Sunset; this is how Surya Deva's glory is reflected in Brihat Saama Veda) II.xiv.2) *Sa ya evam etad Brihad Aditye protam veda, tejasvee annaadobhavati, sarvam aayureti, jyog jeevati, mahaan prajayaa pashubhir bhavati mahaan keertyaa: tapantam na nindet, tad vratam/* (He who is aware of the grandeur of Brihat Saama as firmly instituted on Surya Deva is indeed a sparkler of life with fame and prosperity, contentment and comprehensiveness; his progeny is ideal, animal wealth is plentiful and quality of virtue and justice is abounding. Here however is a word of caution that he should never ever despise the excessive blaze and heat of the violent flames of Fire but obey them and endure always!) Raajana Chant of Saama well set to major Divinities of Agni, Vayu, Surya, Nakshatra and Chandra II.xx.1) *Agnir himkarah, Vaayu prastavah, Aditya Udgitah, nakshatraani pratihaarah, Chandramaa nidhanam: etad Raajanam Devataasu protam/* (The syllable of Agni is himkara, Vaaya uis prastaava Aditya Udgita, Nakshatras are the pratihara and Chandra is Nidhana; thus all the majorDeities are positioned to the essential parts of Saama Veda as in reference to Raajana Chant.) II.xx.2) *Sa ya evam etad Raajanam Devataasu protam vedaataasaam eva devataanaam salokataam saarsthitaam saayujyam gacchati, sarvam aayur eti, jyog jeevati, mahaan prajayaa pashubhir bhavati mahaan keertyaa; braahmanaan na nindet, tad vratam/*(Rajana Chant is essentially directed to Divinities of significance and as such yields to the chanters all the best of whatever is in their respective spheres of capabilities; indeed each of the Deities worshipped in the Raajana Chant, either individually or collectively, has the ability to bestow the best of fulfillment to them, especially long life, well being, good progeny and eminence! However, in their excitement, none indeed especially the Reciters of SaamaVeda should belittle, much less condemn Brahmanas, the Seats of 'Nishtha' or self-discipline and ' yama' / 'niyama' or internal and exteral purification in general!))Meditation on Surya the honey of Devas by Rig Veda Chants III.i.1) *Om: asau vaa Aadityo Deva-Madhu;tasya dyaur eva tirashcheena vamshontariksham apupah, Marichaayah putraah/* (Om! Bhagavan Surya, the unique object of meditation of the Worlds, is for sure, the honey base of all the Devas. Now, heaven is akin to a bent bamboo stick, the 'Antariksha' or Atmosphere called also the Intermediate Space is indeed like a beehive and the 'Surya kiranas'or Sun Rays the off shoots are like the offspring of Sun!) III.i.2) *Tasya ye praancho rashmayastaa evaasya*

Praacyomadhu naadyah,Rucha eva madhukrut Rigveda eva pushpam taa aapastaa vaa etaa Ruchah/ (Indeed, the eastern rays of Surya Deva are like the eastern cells of the bee hive even as the Rik Mantras are the bees and Rik Veda by itself is a pure honey bearing flower of charm and fragrance! Honey is prepared by the Rik mantras by absorbing 'aapah' the water from the Rites enjoined by Rig Veda and the rites are the various flowers; the waters are the milk and butter poured into the fire in connection with the rites as that mix is called Soma turned into amrita or the nectar!) III.i.3) *Etam Rig Vedam abhyatapah – stasyayashasteja indriyam veeryam annaadyam rasojaata/* (Illumined and radiated by Rig Veda, the rites compared to flowers produce honey as sucked by bees as in the form of yasha-teja-veerya-anna-arogya or fame, radiance, virility-food and health) III.1.4) *Tad vyaksharat, tad aadityam abhitoshrayat, tad vaa etad yad etad aadityasya rohitam rupam/* (The honey juice flowed plentifully and settled on a side of the Surya Bimba or the Solar Orb and hence the bright redness that appears at the Sun Rise!) Meditation on the Southern Side Rays of Surya by Yajur Veda Mantras III.ii.1) *Atha yesya dakshinaa rashmayastaa evaasya Dakshinaa madhu naadyo Yajushyeva madhu kruto Yajur Veda eva pushpam, taa amritaa aapah/*(The Southern rays of Surya Deva which by themselves are the honey cells on the Southern front are indeed the Yajur Veda mantras as bees, while the Yajur Veda itself as the flower and the juices are the flows of Soma or the nectar.) III.ii.2) *Taani vaa etaani Yajumshi etam Yajuervedam abhyaatapah tasya bhitaptasya yashah teja, indriyam, veeryam,annaadyam raso-jaayata/* (The Yajurmantras are like the southern front bees being the southern rays of Surya, bestowing 'yashasteja indriyam veeryamannadya rasah') III.ii.3) *Tadvaksharat, tadaadiyam abhitostrayat tad vaa etad yad etad adityasya Shuklam rupam/* (The honey juice flowed in abundance settled on Surya Deva hence his white radiance. Meditation on the western side rays of Surya Deva by Saama Veda Mantras III.iii.1) *Atha yesya pratyaancho rashmayastaa evaasya pratichyo madhu naadyah Saamaani eva madhu kritah Saama Veda eva pushpam, taa amritaanaapah/*(The western rays of Surya are by themselves the western honey cells, while the Saama Mantras are the bees and Saama Veda the fragrant flower. Those flows of Soma juice are the 'amrita') III.iii.2) *Taani vaa etaani Saamaanyetam Saama Vedamabhyatapah tasyaavbhitaptasya yashah teja indiriyam veeryam annaadyam rasojaayata/*(The Saama mantras as radiated by the western rays bestow keerti, kaanti, veerya, bala and anna!) III.iii.3) *Tadvyaksharat, tadaadityam abhitoshrayat tadvaa etad yadetad aadishyaa krishnam rupam/* (The profuse stream of honey like nectar gave the dark shade of appearance of Surya Deva on his side) Meditation on the northen side of Surya kiranas or energy waves as heated up by Atharva Veda hymns . III.iv. 1) *Atha yesyodancho rashmayastaa evaasyodeechyo madhunaadyah atharvaangeerasa eva mathu kritah,itihaasa puraanam pushpam, taamritaa aapah/* (As the northern rays of Sun are like the northern honey-cells and Atharva -Angirasa Mantras are like bees sucking juices such as the rites of the Ashwamedha Sacrifices contained in Itihasa-Puranas, the Athrava Veda flower yields sweet juices like nectar!) III.iv.2) *Tevaa etetharvaangirasa etad itihaasa puraanam abhyatapah tasyaabhitasya yashasteja indriyam veeryam annadyham, rasojaayata/* (The Atharva-Angirasa Veda Mantras are stated to radiate Itihasa Puranas and create juices like fame, brighteness, vitality, and food) III.iv.3) *Tad vyaksharat, tadaadityam abhitoshrayat, tad vaa etad yad etad aadityasya param krishnam rupam/*(Juices flowing from the top head of Surya display the dark appearance of the Sun God!) The great Vidwan with the realisation of the intrinsic fame of Vedas presents the third offering of the nectar to attain the position of Adityas III.viii.1-3) *Atha yattritiyamamritam tadaadityaa upajeevanti Varunena mukhena na vai Devaa ashnanti na pibantidadevaamritam drushtvaa trupyanti/ / Ta etadeva rupamabhi samvishante etasmaad rupaad udyanti// Sa ya etad evam amritam vedaadityaanaam evaiko bhutwaa Varunenaiva mukhenaitad evaamritam drushtwaa trupyati, sa etadeva rupam abhisamvishati, etasmaad rupaad udeti/* (The third offering of the nectar is performed to Adityas whose Chief is Varuna Deva and Adityas while certainly not eating it or drinking, secure contentment by merely sighting it apparently. They then withdraw from their very appearance and also seem to re-emerge again. Indeed, the one who understands the significance of this offering of the 'Amrita' to Aditya Devas

would surely emerge as one of the Adityas themselves as Varuna is their chief! As in thecase of oher Adityas too, the one offering the Amrit and and assuming the status of Adityas now too retires into that very swarupan and re-emerges as Aditya afresh!) III.viii.4) *Sa etad aadityo dakshinata udetottaratostam etaa, dwih taavat paschaad udetaa purastaad astam etaa, adityaanaam eva taavad aaphipatyam swaraajyam paryetaa/* (For as long as Surya would rise in the east and sets down in the west, the Vidwan having performed the third offering of Amrita would retain his status as one among the Adityas!) _

The utmost confidential truth of wordly existence is the constancy of Surya without days and nights!

III.xi.1) *Atha tata urthwa udetya naikvodegaa naastam etaa, ekala eva madhye sthataa, tad esha shlokah/* (In reality, Surya Deva is always beyond the so called phases of 'Udayaastamaas' or Sun Rise and Sun Set as He is frmly established by himself and is ever alone! He provides the general feeling that he rises and sets only to enable and regulate the actions of various Beings in Srishti and human beings are no exception to this belief; indeed, there is a declaration of Upanishads to this effect as follows!) III.xi.2) *Na vai tatra na nimlocha nodiyaya kadaachana, Devaah tenaaham satyena maa viraadhishi Brahmanaa iti/* (May I never come into disagreement with Lord Brahma if the Truth is emphasised; o Devas! This is an eternal Truth being stated as Surya Deva is constant and stable but never ever rises and sets down ever) III.xi.3) *Na ha vaa asmaa udeti na nimlochati sukrud Divaa haivaasmai bhavati ya etaamevam Brahmo -panishadam Veda!* (The fundamental principle enunciated by the Almighty Brahma is thus as Surya being stable for ever, the worlds are of daylight forever!) III.xi.4-5) *Tad haitad Brahmaa Prajaa -pataya uvaacha, Prajapatir Manave, Manuh prajaabhyah, tad haitad uddaalakaayaarunaye jyeshthaaya putraya pitaa brahma provaacha// Idam vaava tad jyeshthaaya putraaya pitaa brahma prabruyaat pranaayaaya vaantevaasine/* (Brahma stated this basic truth to Prajapati, the latter confirmed it to Manu; Manu to his progeny; to the eldest son Uddalaka Aruni, his father spoke of this indeed was such; but of what Brahman stated should only be conveyed confidentially to the eldest son or to a competent disciple) III.xi.6) *Naanyasmai kasmai chana, yadi api asmaa imaam adbhih parigrahitaam dhanasya purnam dasdyaad, etad eva tato bhuya iti etad eva bhuya iti/* (Indeed, he should not impart this truism to none else whatsoever, enen though he is offered the the Earth surrounded by water filled with the totality od wealth; this secret is most certainly and undeniably far more significant than that, and emphatically far more significant than this!)

The multi splendoured eminence of Gayatri is the heart and Soul of Earth and of the Beings vis-a vis the Unknown!

III. xii.1) *Gayatri vaa idam sarvam bhutam yad idam kim cha, Vaag vai gaayatri, Vaag vaa idam sarvam bhutam Gaayati cha traayate cha/*(Gayatri is the manifestation of all the Beings in Creation. Speech is Gayatri. It is that Vaak Devi who sings for and provides protection for one all! In the days of yore there were three principal media to secure Soma juice viz. Gayatri, Trishtup and Jagati; but only Gayatri could reach the kingdom of Soma as the other two got fatigued and retreated. Besides excellence in singing viz. 'gaana', Gayatri does 'traana' or protection of the 'Praanis' too)III.xii.2) *Yaa vai saa Gaayatriyam vaava saa yeyam prithivyasyaam heedam sarvam bhutam pratishthitametaameva naatisheeyati/* (This Gayatri is surely what Earth and Beings are all about and its totality is nothing beyond it- be it by way of commendation or fortification viz. shield) III.xii.3) *Yaa vaisaa prithivyaam vaava saa yad idam asmin purushe shareeram, asmin heeme praanaah pratishtjhaah, etadeva naattishiyante/* (Gayatri as identified with Earth is also the totality of elements and organs alike; it is a body which is an earthly being. The body is equated with Gayatri since vital forces or Praanas are firmly established on earth and nothing beyond) III.xii.4) *Yad vai tat puruhe shareeram idam vaava tadyad idam asmin antah purushe hridayam, asmin hime praanaah pratishthaah, etadeva naatishiyante/* (Gayatri is indeed the heart of a human body

which is the heart within a person as praanas or vital forces are firmly embedded in it and do not surpass beyond! That Praana is the mother and the father as well!) III.xii.5) *Saishaa chatushpadaa shadvidhaa Gayatri, tadetad Richaabhyanuktam/* (Gayatri is a metre with four feet and is of six fold in forms viz. Speech, Beings, Earth, Body, Heart and Vital Force; more over Gayatri is declared in Rig Veda!) III.xii.6) *Taavanasya mahimaa tato jyaayaamscha Purushah, Paadosya sarva bhutaani tripaadasyaamritam divi/* (Its magnitude and glory are so extensive as cover the Universe, yet Purusha the All Pervading Reality is boundless: all the Beings are just a foot of that Brahman and the remaining 'Tripaada' or the three feet is a mystery, presumably of His own effulgence of Immortality!) III.xii.7-9) *Yad vai tad Brahmoteedam vaava tadyoyam bahirdhaa Purushaad aakaasho yo vai sa barhithaa Purushaad aakaashah// Ayam vaava sa yoyamantah Puruso aakaasho yo vai sontah Purusha aakaashah// Ayam vaava sa yoyam antar-hridaya aakaashah tadetat purnam apravarti, purnam apravartinam shriyam labhate y evam Veda!* (That most incomprehensible Brahman is clearly the material Space within a person and also the Space within the heart; the total fullness is the All pervading and perhaps Immovable Unknown. He who knows that Reality is a constituent of that Totality of Indestructible Glory!)

The great Vidwan with the realisation of the intrinsic fame of Vedas presents the third offering of the nectar to attain the position of AdityasIII.xvi.1) *Purusho vaava Yajnyaah, tasya yaani chatur vimshati varshaani, tat praatah savanam, Chatur vimnshati aksharaa Gayatri, Gayatram praatah savanam, tad asya vasavonvaayattaah, Praanaa vaava vasavah, ete hidam sarvam vaasayanti/* (Every human being is aptly compared as a daily Sacrifice performed to Devas; for instance, worship to Gayatri by way of meditation and recitation of the Gayatri Mantra comprising twenty four letters is comparable to the first twentfive years of human life. This is the the ritualistic libation to Agnihotra in the morning phase addressed to Ashta Vasu Devatas who represent the Praana or the Vital Force) III.xvi.2) *Tam ched etasmin vayasi kim chid upatapet, sa bruyaat, praanaa vasavah, idam me praatah savanam madhyaan dinam savanam anusamtanuteti, maaham praanaanaam vasunaam madhya yagjno vilopseeyati, uddhaiva tata eti agado ha bhavati/* (In case of any bodily affliction of a human being during this morning phase of Sacrifice identified with Praana the vital force that Vasu devas representting the morning Sacrifice, the Vasus bless the Beings to carry forward the cure to the mid day libation to Agni as its integral part; this is how Vasu Devas signifying Praana the Vital Force bless the Being for treatment and cure in the afternoon session of the Sacrifice!) III.xvi.3) *Athan yaani chatushchatvaarimshad varshaani, tan maadhyan-dinam-savanam chatush chatvaarimshad akshara trishtup,traishtubham maadhyan dinam savanam, tad asya Rudra anvaayattaah, praana vaava Rudraah, ete heedam, sarvam rodayanti/* (Then comes the second phase of human life comprising the forty four years and that would be the mid-day libation; this represents the Chhandas of Trishtup Hymn which comprises fourty four letters also comparable of fortyfour years of human life. This mid day worship is addressed to Ekaadasha Rudra Devas; as Praana the Vital Forces depart, Rudra Devas tend to resort to 'rodana' or crying! However there could be a carry forward third libation possible as Rudras might recommed to Adityas for cure in that phase)III. xvi.4) *Tyam ched etasmin vayasi kim chid upatapet sa bruyaat, Praana Rudrah idam me maadhyan dinam savanam triteeyha savanam anusamta -nuteti, maaham praanaanaam Rudraanaam madhye yagjno vilopseeyeti,uddhaiva tata etiagado haivabhavati/* (However, recovery of sickness in the second phase of Rudras becomes possible, then the vial forces would still be strong enough and Rudras would bless the Beings to carry forward to the ensuing third phace) III.xvi.5) *Atha yaani ashta chatvaarimshad varshaani, tat triteeya savanam,ashta chatvaarimshad-aksharaa jagatee, jaagatam triteeya savana, tad asya adityaa anvaayattah, praanaa vaavaadiyaah, ete heedam sarvamaadadate/* (As the time for the third libation arrives and so does the phase of further forty eighty years of life is heralded; this phase of the human life is under the influence of the Jagati Metre of Chhandas comprising another forty eight syllables and the third libation is accompanied by Jagati hymn

and with this part of the Sacrifice is supervised by Dwadasha Adityas and the Vital Breaths of the concerned human life are controlled by Adityas; accordingly, ant diseases or infirmities of the Beings are governed by Adityas.) III.xvi.6) *Tam chedetasminvayasi kinchadupatapet sa bruyaat praanaaaditya idam me triteeya saavanam aayur anu samtanuteti, maaham praanaanaam adityaanaam madhye yagjno vilopseeyeti, uddhaiva tata eti agado haiva bhavati/* (In the event of suffering a problem to the person concerned at this stage of life, then should worship the relevant Deity of Adityas, and as per their volition, the person concerned might be cured to survive beyond that limit of Life!In other words, may Adityas be pleased to overcome all the diseases of my life and sustain the vital forces to complete the sacrifices of the life and bestow the whole span of life which is hundred and sixteen years!) III.xvi.7) *Etaddha smna vaitad vidwaan aaha Mahidaasa Aitereyah; sa kim ma etad upa tapasi, yoham anena na presyaameeiti; sa ha shodasham varsha shatam ajeevat; praha shodasham varsha shatam jeevati, ya evam Veda!/*
(Mahidasa the son of Aitara reproached the illness not to distress it for the full term of human life of one hundred and sixteen years; indeed once there is a strong conviction that no diesease could interrupt his maximum duration of life would surely fulfill his Sacrifice!)

Self Manifestation of the Golden Egg and partial revelation of the Universe III.xix.1) *Adityo Brahmeti aadeshah, tasyopa vyaakhyaanaayam: asad eveam agra aaseet, tatsad aaseet, tat samabhavat, tad aandam niravartata, tat samvatsarasya maatram ashaata, taqn nirabhidyata, te aandakapaale rajatam cha suvarnam chaabhavataam/* (The very original teaching was that Aditya the Supreme Effulgence was Brahman the Paramatma! The explanation pertained was that in the very beginning, all this was unmanifest and non-existent.Then that became manifest and took the shape of an Egg and it existed in that position for a year; eventually the Egg got split up in two halves : one of gold and another of silver!) III.xix.2) *Tad yad rajataam seyam Prithvi, yat suvarnam saa dyauh; Yajjaraayu te parvataah, yad ulbam sa megho neehaarah, yaa dhamanayah taa nadyah, yad udakam sa samudrah/*(Of the two halves of the Egg, the silvern portion got manifested as Earth and the golden half as Heaven. The outer membrane which was thick emerged as mountains and the thin membrane appeared as clouds and mist. Then the arteries shaped up as rivers and the Sea was like the bladder!) III.xix.3) *Atha yat tad ajaayata sosaavaadityah; tam jaayamaanam ghoshaa ululavonudatishthan, sarvaan cha bhutani, sarve cha kaamaah; tasmaat tasyodayam prati pratyaayanaam prati ghoshaa uluklavonutthishthanti, sarvaani cha bhutaani sarve cha kaamaah/* (Then got genertated that Surya and as soon as he was seen, there were innumerable sounds of joy and mirth were sounded as reverberated and so were also several beings and desirable entities.Then followed Sun rises and Sun Sets and again these happenings came to be events of thrill and excitement; these led to the creation of innumerable desires and happenings of mirth!) III.xix.4) *Sa ya etamevam Vidwaan Adityam Brahmeti upaastebhyaaso hayad enam saadhavo ghosha aa cha upa cha nimrederan nirmederan/* (As these swift developments were witnessed in a quick sweep, whosoever took stock of the events , went into raptures of joy and anticipation and unconsciously dedicated themselves into intense meditation of Surya as Brahman the Supreme experiencing heights of delight!)

The Universal Self or Vaishvanara has Surya as its Eye:V.xiii.1-2) *Atha hovaacha SatyanYagjnam Polushim: Praachina yogya, kam twam aatmaanam upassa iti: Adityameva bhagavo Raajan, iti hovaacha: esha vai Viswa rupaa aatma Vaishvaanarah, yam twam aatmaanam upass, tasmaat tava bahu visvarupam kule drushyate// Pravratto shvatari ratho daasi nikshah, atsi annam pashyasi priyam, atti annam, pashyati priyam,bhavati asya Brahma varchasam kule, ya etam evam aatmaanaam Vaishvaanaram upaste, Chakshustv etad aatmanah,iti hovaacha andho bhavishyah, yan maam naagamishya iti/*(Then Praachayogya asked Satyayajna as to which Self was that he meditated and the reply came that it surely was Surya Deva and the King endorsed saying that this Self was Vishvanara as Aditya was called Vishwarupa due to his varying hues and appearances. Also Surya had a chariot drawn

by mules and was served by female servants with golden necklaces. He therefore meditated Vaisvanara even as he and family lineage enjoyed not only the food as the offering but even felt sensations of Brahman himself through the 'Prashaad'. Indeed that Universal Self called Vishvaanara possessed Surya as his eye. The King further said that but for these Vidwans approaching him, they might have confused the Universal Self as the Individual Self as they along with family members performed the Rite and might have nearly lost their eyes for the indiscretion!) Body nerves issued from heart always interacting with Sun and Wind decide the manner of one's departure as also their destination! VIII.vi.1-6) *Atha yaa etaa hridayasya nadyaah taah pingalassya nimnastishthanti, shuklasya neelayasya peetasya lohitasyeti; asau vaa aadityah pingalah esha shuklah, esha neelah, esha peetah, esha lohitah// Tad yathaa mahaapatha aatata ubhau graamau gacchhaatimam chaamum cha;amusmaad adityaat pra- taayante taaasu naadisushruptaah, aabhyo naadibhyah prataayante temusminn aatityashruptaah//Tad yatraitat suptah samastah samprasannah svapnam na viaanaati aasu tadaa naadeeshu shrupto bhavati, tam na kaschana paapmaa sprushati, tejas hi tadaa sampanno bhavati// Atha yatraitad abalimaanam neeto havati, tam abhita aasheena aahuh jaanaasi maam, jaanaasi maam iti;sa yaavad asmaacchareetad anutkraanto bhavati, taavaj jaanati//Tadeshashlokah:Shatam chaikaa cha hridayasya naadyah taasaam murdhaanaam abhinih abhinihshtraaika tayordhvam ayann amrithatvam eti vishvavam anya utkramane bhavanti, utkramane bhavanti//*(In the process of death, the status of the physical nerves and how Sun influences these is described. The veins in the body issuing out of the fleshy bulge called the lotus shaped heart that is meditated for Brahman is charged with subtle juices of varied colours akin to desires. The heat of Sun causes bile which when comes into contact with phlegm in the nerves assuming different colours as accentuated by wind contacts.The Wind-Phlegm mix brings about changes of colours, say blue with severe wind, white when excessive phlegm, yellow with their equal proportion and red on account of too much of blood count in the body. Thus the moods of a Being are changed as per the inputs involved. Now just as highways connect cities and villages, the rays of the Sun reach both the worlds; they enter human bodies as also places yonder the Sun. In the state of sleep, organs of the bodies are withdrawn. Similarly as death is drawn nearby, people around realise that he or she is no more. As the life departs, the Self goes upwards through the Sun rays. He reaches the Sun within the time that mind travels. Then the Soul of virtue goes upwards by making the sound of Om or downwards otherwise in the case of the unenlightened Souls. The gates of Brahma open to the blessed ones or shut to other Souls that search of their designated Lokas! In this connection, an apt verse is stated: The nerves connected to the heart arehundred and one. At the time of one's departure, one of the nerves of some blessed ones reach up to the crown of the head. Such of those going upwards through that nerve attain immortality while by various other nerves connecting other exit points totalling nine become the causes of departure; indeed they become the causes of departure!)

Ishopadeshopanishad

XV) Truth and Immortality are concealed under the thick blanket of ignorance. May Surya open the Solar Orbit and let golden vessel unveal the Brahman :*Hiranmayena paatrena satyasyaapihitam mukham, Tatvam Pushan apaavrunu satya dharmaaya drishtaye/*(The Face of Truth as manifested by Brahman is indeed concealed in the Solar Orb called a golden vessel. May Pushan or Surya Deva reveal the nature of the Truth! The worshipper declares: 'Indeed I am normally the person who has executed my duties normally': Parashara Smriti prescribes Shat Karma Vidhi as follows: 'Shat karma –abhirou nityam Devaatithi pujakah, Huta shashaatu bhungaano Brahmano naavaseedati/ Sandhyaa snaanam japo homo Devataamcha pujanam, Vishva devaatithi yaamcha shatkarmaani dine dine'/ - ie. The six duties are specified as Sandhyavandana, at least twice a day, snaana that precedes 'bahyantara shuchi' or cleanliness of the body and mind, japa, homa, Devarchana, Athiti puja. Now, the the face of the outstanding Truth called Brahman that is hidden as it were in the golden and lusrtrous vessel viz. the solar orbit! It is in this

context that the person of virtue prays to Surya Deva within whose Orbit is hidden the Unique Entity viz. Satya Brahman himself but the mind of the person in prayer is misled about the Realityof Surya as also of Brahman! The worshipper thus finds Pushan or Surya himself as the Face of the Truth and that of Eternal Brahman who is camouflaged and obscured within the golden disc or the Solar Orbit and prays to Surya to uncover Himself!)XVI) Even as the Truth of Brahman is revealed to the worshipper in the Solar Orbit, he finds the Truth is Surya Himself! The Solar Orb also represents eyes, both signs of death, as also Bhur-Bhuvah-Swaha *Pushannekarshe Yama Surya Prajapatya vyuha rashmin samuh tejah, Yatte rupam kalyaanatamam tatte pashyaami yosaavasau Purushah sohamasmi/*(Surya Deva! You are indeed the nourisher and preserver of the Univese in totality, the solitary traveller on the high skies in Celestial Forms like Lord Yama , the Supreme Controller, the Unique Evidence of the Activities on the Worlds, the Illustrious Son of Prajapati, the efficient distributor of vital energies to all the Beings through your rays! Do lessen the severity of your rays of radiance and dazzle to behold you as the Eternal Truth the Paramatma!) Sage Agastya's worship to Surya Deva before the Epic War of Gods and Danavas of Valmiki Ramayana is quoted from Aditya Hridayam : *'Sarva Vedaantako hyeshastejasvi rasmibhaavanah, Yesha Devaasura ganaan lokaan paatih gabhastibhih/ Esha Brahmecha Vishnuscha Shivah Skandah Prajapatih, Mahendro Dhanadah Kaalo Yama Sommohyapaampatim/ Pitaro Vasavassaadhyaa hyashvino Marutomaruh, Vaayur vahnih Prajaapraanaa ritukartaa Prabhaakarah/ Aaaditya Savitassuryah Kahgah Pushaa Gabhastimaan, Surana sadruso Bhaanuh Vishvaretaa Divaakarah'//* As translated the Prayer states: ' We pray to Surya Deva as revered by the totality of Celestial Deities; He is Self-Radiant nourished by His own rays of radiance energising the whole world with its inhabitants and objects of His own Creation. Indeed you are Brahma,Vishnu, Shiva,Skanda, Prajapati, Mahendra, Kubera, Kaala,Soma, and Varuna; you are the Pitru Devas, Vasus, Sadhyas, Ashvini Kumars, Marud Ganas!'! The Reality and the Eternal Truth as disclosed to the Worshippers in the Golden Disc or Solar Orb is identified as the Omnipresent Vayu deva!XVII) *Vaayuranilam amritam atha ida shariram, Om Krato smara kritam smara krato smara kritam smarah/*(The Worshipper of Brahman now venerates and prays to Vayu Deva to let his Praana or the Vital force attain the all pervading Immortal Air, well before the Panchendriyas driven by mind are converted into ashes following death! Indeed Vayu or 'Praana'demonstrates its prowess by its presence or absence to segregate the Truth and Untruth. Indeed the objective of meditation would be to seek the Truth. Human Beings are constantly striving to know what happens post life! Thier meditation is to seek that once a Being reaches to Air what next! Brihadaranyaka Upanishad (V.x.1) explains: As the Self departs, the Vital Force makes an invisible exit hole and separates the body and the Self. This hole is akin to a chariot wheel and the Sukshma Swarupa or the Subtle Form, of the Self goes upwards towards the Sky, reaches Aditya Loka, the Lunar zone and finally reaches the Hiranyagarbha where there would be no sorrows nor joys but bliss all around! So much about the deserving Souls who depart and take to 'Deva Yaana' or the Divine Route! On the other hand, the same Brihadaranyaka Upanishad- IV.iv.2, describes the final time: while facing the end of life, the vision gets unified with the Inner Self and is stated to be blurred in vision, the nose could not smell, the tongue could not taste, the voice is ineffecive, the ears could not hear, the mind could not think, the skin loses its touch and the inellect gets vanished. That is the precise time when the vital foece would quit and all the organs follow suit! Then the Upanishad describes further: when ever a caterpillar reaches the end of a blade of grass, it tends to hold another support nd contract the earlier body before holding another grass blade! The worshipper of the Vital Force in any case merges itself into the Immortal Air! O mind, remember and do remember that This is That! Om!)

Kathopanishad

II.ii.9-15) *Agnir yathaiko bhuvanam pratishtho rupam rupam pratirupo babhuva, Ekatasthaa sarvabhutaan yantaratmaa rupam rupam pratirupo bahischa// Suryo yathaa sarvalokasya chakshurna*

lipyate chakshuair baahya doshaih, ekasthaa sarva bhuta antaraatmaa na lipyate lokadhukhena baahyah// Eko vashi sarva bhutaanantar- atmaa ekam beejam bahudhaa uyah karoti,tam atmastham yenupashyanti dheeraasteshaam sukha shasvatam netareshaam// Nityonityaanaam chetanschetanaameko buhunaam yo vidadhaati kaamaan, tamaatmasyam yenupashyanti dheeraah; teshaam shaantih shasvato netareshaam// Tadetaditi manyante nirdeshyam oaramam sukham, katham nu tad vijaaneeyaam kimu bhaati vibhaati vaa// Na tara Suryo bhaati na chandrataarakam nemaa vidyuto bhaanti kutoyam agnih, Tameva bhaantamanubhaati sarvam tasya bhashaa sarvam idam vibhati// (The Self enters inside all the Beings, like Fire enters the world, by assuming varied forms and shapes; this is in its own raw form just like the sky as the body warmth. The Self again enters the world like Air does in varied forms, intensity of speed etc. as the breathing of the Beings. The Self is not disturbed by the sorrows or joys of the Being just as Sun- the eye of the Universe, is totally unaffected by the natural calamities and rejoicings in the world; the superimposition of the illnessess or the wellness of the concerned body is hardly a matter of concern to the Self as that indeed is supernatural beyond the material world. The Inner Self like the Supreme is therefore totally independent, unique, and all pervasive yet creates myriad forms all of the homogenous and untarnished Purity called Consciousness. It is stated that those discerning persons do visualise the Self in the hearts of themselves as that is not corruptible by material pulls nor subject to the influences of body organs and senses!May there be eternal peace and contentment to withdraw themselves into introspection and discard the frivolties and absorb the magnificence of the Self that is what Brahman all about! To a genuine query as to how one should know the Supreme Bliss; is it selradiant or not! The reply would inevitably be as to how Sun shines; how the Moon and Stars are luminous; how do one would witness flashes of lightnings on the Sky and indeed how is Fire so beaming and glowing! Are not all these indications of that Brahman whose glory is brilliant!)

Kausheetaki Upanishad

Worship of Surya to eradicate sins and Chandra for life's success and wealth

II.7: *Athaatah, sarva jitaah Kauseetakestriny upaasanaani bhavanti, sarvajiddha sma Kaushiakir- udayantam Aadityam upatishthate yajnopaveetam krutvodakam aaneeya trih prasichyodapaatram vargosi paapmaanaam me vrindhiti, etayaivaavritaa madhye santam udvargosi paapmaanam ma udvrindheeti, eta yavaavritaastam yantam samvargosi paapmaanam me samvriddhanti, tad yad ahoraatraabhyam paapam akarot sam tad vrinkte, tatho evaivam vidvaan etayaivaavritaadityam upatishthate yad ahoraatraabhyaam paapam karoti, sam yad vrinkte/*(Maharshi Kausitaki performs three 'Dainika Suryopaasanas' or daily venerations to Surya Deva to root out his sins to the rising Sun at the early mornings, mid day Sun and the Sunsets; he would each time perform the investiture with his 'Yajnopaveetam' or the Sacred Thread, having fetched water in a vessel and sprinkling it on his head and body and recite the following relevant mantras at the Sun rise, mid Sky Sun and Sunset respectively: *Vargosi paapmaanaam me vridhiti; udvargosi paamaanaam ma udvrin - dheeti, samvargosi paapmaanaam me samvtiddhanti/* or Pratah kaala Surya Deva! Deliver me from my sins; Aparaahna Surya Deva! Do deliver me from my sins; Saayam Surya Deva! Do kindly absolve me from my sins of the day and night. As thus recommended by the Maharshi, three daily homages as prescribed are sure to absolve his sins of the day on a recurring basis!)II.8: *Atha maasi maasi amaavaasyaayam vrittaayaam pashchaa chandra maasam drishyamaanaam upatishthetaitayaivaavritaa harita trine vaa pratyasyati, yan me susheemam hridayam divi chandra -masi shritam manyeham maam tad vidvaamsam maaham putryam agham rudam iti, na hy asmaat purvaah prajaah praitiiti nu jaata putrasya tathaajata putrasyaapyaasva sametu te sam te paayaamsi u yantu vaajaa yam aadityaa amshumaapyaayayanteeti, etaas tisraa richo japvitvaa maasmaakam pranena prajayaa pashubhir aapyaayayishthaah yosmaan dveshti yam cha vayam dvishmas tasya praanena prajayaa pashubhir aapyaayaya svaaindreem aavartam aavarta adityaasyaavritam anaavrat iti dakshinam baahum anvaavartate/*(As the new Moon is seen on the western Sky, that is on Amaavasya at the end of the Krishna Paksha or the dark phase,

individual needs to throw two blades of green grass and offer his prayers stating: may my heart rest on the bright Moon and bestow its grace to abandon all my worries for the welfare of my children; may I be granted to increase my vigour so that abundance of milk and food be gathered even to gladden the heart of Aditya too -the inference here being that while Chandra is the female partner of Surya the Agni being the husband; may as a result of such abundance of food and milk faciltate my vigour too to enable me to acquire further progeny and alongside may my family acquire further cattle too to support the enhanced size of the family! Thus the individual prays Chandra in Rig Veda verses repeatedly further stating that there should not be stress on the 'praana' or the vital force of either his or of his children or even his cattle even. Thus having prayed to Chandra, the individual turns to pray to Indra and Surya) II.9: *Atha pournamaasyaam purastaacchandramaasam drishyamaanam upatishtheta etayaa vaavritaa, Somo raajaasi vichakshanah, pancha mukhosi prajaapatir braahmanaas ta ekam mukham tena mukhena raajnotsi, tena mukhena maam annaadam kuru, raajaa ta ekam mukham, tena mukhena vishnotsi, tena mukhena maam annaadam kuru, shyenasta ekam mukham, tena mukhena maa pakshinotsi, tena mukhena maam annadam kuru agnishta ekam mukham tenemam lokamatsi tena mukhena maam annadam kuru, tvayi panchamam mukham, tena mukhena sarvam bhutaani atsi, tena mukhena maam annadam kuru, maasmaakam praanena prajayaa pashubhir avaksheshthaa yosmaan dveshtiyaccha vayam dvishmas tasya praanenaprajayaa pashubhir avaksheeyasveti, daivam aavartam aavarta adityasyaavritam anvaavarta iti dakshinam baahum avaavartate/*(As one worships Chandra Deva on the night of the full Moon, as it appears in the East of the horizon, the worship would be similar as above. Further, the prayer should state: Chandra Deva, you are the King Soma as the Pancha Mukha Brahma the Lord of Creation! Brahmana is of one mouth of yours. With that mouth you eat the Kings; with that mouth you make me an eater of food. The King is another mouth and with that mouth you sustain and feed the Subjects of the King. It is with that mouth he makes me viz. this as the worshipping of the Individual too. Now the hawk too is one mouth of yours and with that mouth, you eat birds. It is with that mouth that he makes the worshipper an Individual. Agni is another mouth of Brahma with which the whole world is eaten from. Lord Brahma! Within You is the Fifth mouth! We request you, Lord Brahma! not to waste away the vital breath as that sustains us, our offspring and our cattle. Apparently the inference in this stanza is about the 'Varnaashrama'of Brahmana, Kshatriyas and others! Now, having prayed thus the Individual who worships Surya Deva foremost and then Chandra Deva now, where he turns towards Devas for veneration) II.10: *Atha samveshya jaayaayai hridayam abhimrshat yatte susheeme hridaye shritam antah praaapatau tenaamritatvasyeshaane maa tvam putryam agham nigaa iti,na hy asyaah purvaah prajaah praiteeti/*(The Worshipping Individual retires then and as he is about to withdraw into his bed then he converses with his wife and soothens her with his conversation and says: as we should have trust and faith with our prayers and surrender ourselves to the will of Prajapati, indeed He would never ever let us down and our children. May you never fall into sorrow as he would surely ensure that our children would never die before us.) II.11: *Atha proshyaayan putrasya murdhaanam abhijighret, anga angaat sambhavasi hrudyaad adhi jaaayase, aatmaavai putra naamaasi sa jeeva sharadhaa shatam asaaviti naamaasya dadhaatyasmaa bhava, paraashur bhava , hiranyam astram bhava, tejo vai, putra naamaasi sa jeevaa sharadha shatam asaaviti naamasya grishnaati athainam parigrihnaati, yena praaja patih prajaah paryagrhinaat tad arishtyai tena tvaa parigrihnaami ashaaviti,athaasya dakshine karne japati asmai pranyadhi maghavaan rjeeshin iteendra shreshhaani dravinaani dheteti savye, ma chethaa, maa vyvasthitaah,shatam harada aayusho jeevasva, putra te aamnaa murdhaanam abhijhigraameeti, trirasya murdhaanam abhijhighret gavaam tvaa hinkaareabhiinkaaromeeti trir asya murdhaanaam abhihinkuryaat/* (Then the person who has so far prayed to Surya, Chandra, Indra and Prajapati, on his return from his meditations and worships, goes out and finds his son, embraces him passionately and exclaims that the son was his great gift of Prajapati himself and was born out from him limb by limb, heart by heart and blesses him to live for hundred years with health, fame and prosperity; he exalts him

stating that even if lived like a stone, he should be an axe and of gold. He further says that just as Prajapati embraces and blesses his creatures, may the son too deserve the same; may Indra bestow the best of 'Iham and Param' since indeed as the sons truly save the fathers from 'Punnama Naraka'!

Brahma in Celestial Forms as Surya, Lightning,Thunder,Wind, Space, Fire, Water IV.3-10) *Sa hovaacha Baalaakih, ya evaisha 'Aaditye' purushastam evaaham upaasa iti, tam hovaacha Ajaatashatruh, maa maitasmin samvaadayishtaa 'brihat paandura vaasaa' atishthaah sarveshaam bhutaanaam murdheti vaa aham etam upaasa iti, sa yo haitam evam upaasatetishthaah sarveshaa bhutaanaa murdhaa bhavati// Sa hovaacha Baalaakih, ya evaisha 'Chandramasi' purushastam evaaham upaasa iti tam hovaacha Ajaatashatruh, maa maitasmin samvaadayishtha 'annashyaameti' vaa aham etam upaasa iti, sa yo haitam evam upaastennasyaatmaa bhavati// Sa hovaacha Baalaakih, ya evaisha 'Vidyuti' purushastam evaahamupaasa iti tam hovaacha Ajaatashatruh, maa maitasmin samvaadayish -thaah 'satyastaatmeti' vaa aham etam upaasa iti, sa yo haitam evam upaaste, satyasyaatmaa bhavati// Sa ho vaacha Baalaakih, ya evaisha 'Stanayitnau' purushastam evaaham upaasa iti, tam hovaacha Ajaatashatruh, maa maitasmin samvaadayishthaah,' shabdasyaatmeti' vaa aham etam upaasa iti, sa yo haitam evam upaaste, shabdassyaatmaabhavati//Sa hovaacha Baalaakih, ya evais 'Vaayau' purushastam evaaham upaasa iti, tam hovaacha Ajaatashatruh, maa maitasmin samvaadayishthah, Indro Vaikuntho paraajita seneti vaa aham etam upaasa iti, sa yohaitam evam upaaste Jishnur ha vaa Aparaajaishnur anyatasstatyajaayi bhavati//sahovaacha Baalaakih, ya evaisha 'Aakaashe' purushastam evaaham upaasa iti, tamhovaach Ajaatashatru, maa maitasmin asamvaadayishthaah, purnam apravtitti brahmeti vaa aham etam upaasa iti sa yo aitam evam upaaste puryate prajayaa pashubhir yashasaa brahmavar -chasena svargena lokena sarvam aayureti// Sa ho vaachaa Baalaaki yah easha 'Agnau' prusushatam evaaham upaasitam hovaacha Ajaatashatruh, maa maitasmin samvaadayishthah, 'visha sharir' iti vaa aham hetam evam upaasha iti sa ho haitam evam upaaste visha sharir ha vaa anyeshu bhavati// Sa hovaacha Baalakih, ya evaishopsu purshas tam evaaham upaasa iti, tam hovacha Ajaatashastru maa maitasmin samvaada yishthaah 'Tejasaa' Atmeti vaa aham etam upaasa iti, sa ho haitam evam upaaste' tejasaa' aatmaabhavati,ti adhidaivtam athaadhyaatman//*(Gargya Baalaaki then explains to King Ajaatashatru a systematic delineation of Deities in whom Brahma is reflected as his 'amshas'or formulations as all these facets of His magnificence are replete with His multi-powered splendours, each of which is highly worthy of meditation and individual worship.The embodiment of Surya Deva clad in the white bright clothing leads the list of Divine Entities who indeed is the 'Pratyaksha Daivam'or the readily visible and felt Deity whom the entire Universe is looked up on the Sky with instant awe and wonder! He is eagerly awaited at His Rise-Climactic Appearance- and His Setting for the day demanding admiration and worship. Baalaaki then on that order describes the personification of Chandra Deva who among other illustrious features of his is essentially the originator of food the sustenance power of the Self of Beings in the Universe creating recurring energy of preservation of all the Beings in various forms like abundance of crops, medicinal herbs and seeds to carry on the process of recycling; he is also the power of mental energies of human beings and of Knowledge the base of Veda Vedangas as also the Leader of the Learned Brahmanas the torch bearing perpetuators of the values of Virtue, Dharma, Karma and Sacrifices! Indeed such Chadra Deva is worthy of high esteem for daily worship! Gargya then commends another distinctive manifestation of Vidyut of Lightning the flash of Truth of 'Antaraatma' the Inner Self and the Hidden Reality of the Universe especially as a reminder of the Maya that human beings are often misled into the snares of ignorance and darkness but possible to lead ahead to brightness as per the Vedic Dictum of 'Tamasomaa jyotirgamaya'; indeed that Vidyut as a flash of Reality is worthy of salutation and worship! Gargya Baalaaki then extols the manifestaton of Stanayitnu or Thunder as a personification that originates 'Shabda' the Sound waves and variations as 'Naada Brahma' the true manifestation of Brahma appropriately titled as 'Shritis' as Vedas and 'Udgitas' as Upanishads the singular media of Language

handed over to generations in the Cycle of Time through Kalpa-Yuga-Samvatsara-Rithus; the Shabda is also the Vedangas especially 'Shiksha'enveloping 'Uccharana' or Pronounciation-Intonation and Cadence besides Sangeeta, Nritya, Naatakas all being ramifications of Shabda. Indeed such rich gift of Brahma Deva to humanity and Devas alike serves the wondrous form of Brahma Himself is highly worthy of approbation and worship! Baalaaki then commends Vayu the Deity of Wind another outstanding form of Brahma and specifilally of Praana the 'alter ego' or modification of Indra Vaikuntha himself the invincible Single Army of Valour and Skills who destroyed personifications of Evil that challenged the forces of Dharma and Nyaaya or virtue and justice and threatened the entire Universe to end up; such evil forces like Vritrasura and Pauloma Kaalankajas were extinguished with pluck and bravery by Indra the Lord of Vayu the Praana of very existence the Lord's creation! The Pancha Praanas comprising Praana-Vyana-Apaana-Udaana-Samanas controlling vision, hearing, speech, touch and mind are the identity of the sensory organs indeed. Intense meditation and worship of Praana the Vayu Deva redesignated Indra Deva would bestow physical triumph and never dying spirit of intrepidity and success. Then Baalaaki suggests that Aakasha representing the endlessness and eternity of Brahma Devas typical creation of enigma and mystery in His scheme of 'Srishti' that even Devas and Sanakaadi Maharshis have ever digested nor solved let alone by human beings! The inscrutability and vagueness of the Supreme is shrouded by the very concept of comprehension and equally so is the 'Daharaakaasha'or the Antariksha of the 'Antaraatma' the typical reflection of the 'Paramatma'. There is no other way of praying and worshipping except looking upward to the Sky and Space beyond and submerge one's thoughts inward within with marvel and dread!The highly Learned Baalaki recommends to King Ajaatashtru that intense meditation to the Space as the non active Brahma bestows the material wealth of offspring, cattle, fame and the invaluable radiance of Brahma and the ultimate fulfillment of human life! The next very prominent Deva among the Brahma Swarupa is of Agnihotra assuming the Panchaagni Swarupas or of Five Flames viz. Garhapatya, Aahavaneeya, Dakshinaagni, Sabhya and Avasatya representing Heaven, Cloud, Earth, Man and Woman as explained vide Katha Upanishad-I.iii.1. Further Chhandogya Upanishad vide IV.vi.1: *Agniste paadam vakteti, sa ha shvo bhute gaa abhiprasthaapayam chakaara, taa yatraabhi saayam babhuvuh, tatraagnim upasamaadhaaya, gaa uparudhya, samisham aadhaaya, paschaad agneh praanupopavivesha/* or Agni declares that It is a part of Brahma's one quarter and when Sun Rise occurs and herds of cattle are driven to pastures and again when Sun sets cattle are driven home and Agni be invoked by lighting up and worshipped by being seated to the West of Agni and facing the East. The next stanza explains that of the sacred quarter of Brahma , Earth is one part, the Intermediate Space is one part, Swarga is one part and Samudras or Oceans the fourth. Brahma is surely the all pevasive one in all the parts! This Kaushitaki Upanishad assures that whoso ever prostrates before Agni Deva with veneration would become irresistible indeed! Gargya Baalaaki then describes the essentiality of Aapsu Purusha or of Water for the very existence and sustenance of all the Beings. Several of Maha Puranas made distinct references to the manifestations of 'Naara' or water and 'Aayana'or the Abode combined to denote 'Naarayana' or Bhagavan Vishnu as the 'Paramatma' who caused even the creation of Pancha Bhutas or the Five Elements which too get destroyed at the Maha Pralaya or the Great Dissolution at the termination of the Universe after each Kalpa. Brahma Purana for instance highlights that Maharshi Markandeya survived even after all the 'Sthaavara Jangamas' or the Moving and Immovable Beings were destroyed and so did the Elements but the 'Chiraayu Markandeya' survived the Kalpa although struggled and reached atop the extraordinaty Vata Vriksha and found a Unique Baala Mukunda in tiny baby form sucking his thumb playfully and that was Narayana Himself! Such was the repute of Basic Water beyond the comprehension even of normal 'Pancha Bhutas' themselves! It is to that Apsu Purusha that what the premordial 'Naara'is for ever that one needs to worship for as to that Luminosity of the Self which is everlasting! That is '*Tejasaa bhavati, iti Adhidaivatam,*

athaadhyaatmaam' or that is the embodiment of Supreme Brightness, the Self Illumination and The Greatest Ilumination That!)

Maitri Upanishad

Bhaskara to be worshipped as Savitri- Stanzas 7-8-9:

Tat Savitur varenyam iti asau va adityah savitaa sa vaa evam pravaraneeya atmakaamenety aahur brahmavaadinothabhargodevasya dheemaheeti,savitaa vai devastato yosyabhargaahkhyastam chintayaamiti aahur brahmavaadinotha dhiyo yo nah prachodayaat iti buddhayovai dhiyastaato smaakam prachodayaat iti aahur brahmavaadinaa, atha bhaargaa iti ranjayateemaani bhutaani, ga iti gacchanti asmnn aagacchanti asmaad imaah prajaas tasmaad bha-ra-ga-tvaad bhargah,shaswat suyamaanaat suryah savanaat savitaadaanaat adityah pavanaat paavanothaapopyaayaanaad iti evam hi aaha, khalv aatmanotmaa netamrtaakhyaashchetaa mantaa gantottsrashtaanandayeetaa kartaa vaktaa raasayitaa ghraataa drashtaashrotaa sprushaticha vibhur vigrahe sannivishtaa iti evam hyaaha, atha yatra dwiteebhutam vigjnaanam tatra hishrunoti pashyati jighrati rasayati chaiva sparshayati sarvam aatmaa jaaneeteti, yatraadvitibhutam vigjnaanam tatrahishrunoti pashyati jighrati rasayati chaiva sprarshayati sarvam aatmaa jnaaneeteti, yatraadviteebhutam vigjnaanam karya-karana-karma-nirmuktam nirvachanam anoupamyam nirupaakhyaam kim tad avaacyam/ (Brahma Jnanis worship Paramatma as Savitri the manifestation beyond Bhaskara.They seek that vision of splendour in the pupil of the Sun God. Brahama Jnanis further seek that vision as Rudra since the latter causes dryness. Bhaskara or 'Bharga' literally means 'bha' or He who illuminates the worlds; 'ra' or He ushers vivacity or sheer joy to the 'pranis' and 'ga' stands for the pranis enter into and exit there from existence- hence Bharga Deva. In other words He is the cause of Srishti-Sthiti-Samhara or the one responsible for Creation- Preservation and Destruction of Universal Existence. Now Surya is so named since He clutches and grasps the 'charaachara jagat'. Aditya is so called as He takes in and absorbs one's very existence. He is Pavana as He if the embodiment of purification. Another title of Bhaskara is *Apas* as He is the one responsible for augmentation. Indeed as the Inner Self of a Self is the organizer, the perpetual, the observer, the sensor, the eliminator, the delighter, the Doer, Speakler, taster, the smeller, hearer, and the all- pervader. He is *yatraadviteebhutam vigjnaanam karya-karana-karma-nirmuktam nirvachanam anoupamyam nirupaakhyaam kim tad avaacyam/* or He is the knowledge, the source of endeavour, the cause and action, the one beyond description, comparison, and imagination yet being readily visioned, felt and thought about! Brihadaranyaka Upanishad aptly describes : II.iv.14) *Yatra hi dwatamiva bhavati taditara itaram jighrati, taditara itaram pashyati, taditara itaram shrunoti, taditara itaram abhivadati, taditara itaram manute, taditara itaram vigjnaanaateeti;yatra vaa asya sarvamaatmaivaa bhuttatkena kam manveeta, tatkena kam shrunuyaat, tatkena kamabhikvadet, tatkena kam manaveet, tatkena kam vijaaneeyaat!Vigjnataaramare kena vigjnaaneeyaaditi/* (Due to the actual existence of duality, nay the multiplicity, due to ignorance, smell is different, vision is different, the capacity of hearing varies, speech sounds diverse, the pattern of thinking or mindset is varied, and the faculty of the understanding is highly dissimilar too. But when the veil of ignorance is removed and since the Absolute Self which is neither dual nor multiple, every thing falls in place and one starts its attributes to hear, see, smell, touch, taste, feel, think and react precisely the same in unmistakable and distinctive uniformity! Therefore Maitreyi, one has to clearly understand as to who is the Singer, then the song is indeed just the same! The Self is thus the Supreme in that blueprint, be it vision, or hearing, or feeling, or thinking or whatever! 'Vignaataaramare kena vigjnaneeyaaditi'or through what instrument should one know That Knower?)

Stanza 8: *Esha hi khalvatmeshanah Shambhur bhavo Rudrah Prajapatir Vishvashrik Hiranyagarbhah Satyam praano hamsah shaashtaa Vishnur Narayanorkah savitaa dhaataa vidhataa saamraad Indra Indur iti, ya esha tapati agnir ivaagninaa pihitah sahasraakshena hiranmayenaanandena, esha vaa*

jigjnaasitavyon- veshataavyah, sarva bhutebhyobhayam datvaaranyam gatvaatha bahihkritvendriyaarthaan svaac chariraad upalabheta enaam iti/ Vishwarupaam Harinam Jaatavedasam paraayanam jyorir ekam tapantam, sahasra rashmih shatadhaa vartamaanah praanah prajaanaam udayati esha Suryah/ (Surya Deva is likened as the 'Antaratma' the Inner Self or one's own conscience. Indeed He is the Reality and the Truth of Existence. Being Triguna Swarupa of Satvika- Rajasaka- Tamasika Features, He is the Supreme Creator- the Supreme Sustainer -and the Supreme Destroyer. He is the Master of the very existence of all the Beings in the Universe as the Hiranyagarbha Brahma; He is the Preserver like Narayana who is in yoga Nidra on water surface being the safeguard and the asylum; He is also the dreadful devastator as Rudra. He is Indra the Great Defender against the evil energies; He is Agni the instant source of heat and radiation; He is the Moon at Usha Kala the cooling agent of the univerese; He is the most sought after for praana, the very life breath. He is the essence of fearlessness. He is omnipresent, be it at one's own homes or in forests or deserts. Indeed He is the evidence of the acts and intentions of each and every Being as He is the Know All and See All as nothing ever escapes from His vision. Bhaskara Deva is the all pervader; He is even concealed in the Hiranya garbha the Golden Egg! He has all the forms, the ultimate goal and the timeless Reality!

[Prashnopanishad emphasises that Sun as the Praana and Life I.5-8) *Adityo ha vai praano rayi reva Chandramaa rayirvaa etat Sarvam yan muurtam chaamuurtam cha tasmaat muurtireva rayih// Athaaditya udayan yat praacheem dishaam pravichati, tena praachyaam praanaan rashmishu sannidhatte, yat Dakshinaam yat pracheeteem yat udeecheem yad adho yad urthvam yad yatantaraa disho yat sarvam prakaashayati, tena sarvaan praanaan rashmishu sanniddhatte// Sa esha Vaishvaanaro Vishvarupah praanoagnir udayate tad etad Richaabhyuktam//Vishva rupam harinam jaatavedasam paraayanam jyotirekam tapantam, Sahasrarashmih shatadhaa vartamaanah praanah prajaanaam udayati esha Suryah//* (Praana the Life Force is Surya and Food is Chandra. Food or Matter and Life's Energy in gross or 'Murtam'and subtle or 'Amurtam' forms in physical and cosmic senses respectively interact with each other and sustain the cycle of existence. Be that as it may, Aditya while rising enters in the Eastern direction and enables absorbtion of its rays into all the Beings in the East while as He illumines all the other sides of the South, the West, the North , -as also below, above and the Antariksha, providing shine and heat by his rays to all the living Beings. Surya is Life in several forms assuming an alternate form of Agni too ; after all Vaishvanara too is stated as the core and concentrate of all living Beings just as Vishvarupa is the essence of the totality of the Cosmic World. Thus the ones seeking to realise Brahman do realise that 'Vishvarupam' or Surya is 'harinam' or of myriad forms, 'jatavedasam' or the embodiment of enlightenment, 'parayanam' or the final resort of all Beings, 'ekam jyoti or the Singular Illumination of the Universe, 'tapantam' or the unique source of heat and radiation, and 'sahasra rashmih' or of thousand rays, and of 'pranah prajaanaam' or Life Energy of the infinite Beings)]

Stanza 9:The subsequent stanza of Maitri Upanishad describes the process of purifying, digestion and segregating food by Vasus, Agni, Savitri and Vayu . *Tasmad vaa esha ubhayaatmaivam vid aatmanievaabhidhyaayati atmani eva yajateeti dhyaanam prayogastham mano vidvabhistutam, manah puutim ucchishtopahatam yaccha paapena dattam mrita shutakaad vaa vasoh pavitram agnih savituscha rashmayah punantvannam mama dushkritaan cha yadanyat, adbhih purastaad paridadadhaati, praanaaya svaahaapaanaaya svaahaa vyaanaaya svaahaa samaanaaya svaahodaanaaya svaahiti panchabhir abhijuhoti atha avashistham yatvaag ashnaati atodbhir bhuuyaa evoparishstaat paridadhaati aachaanto bhutvaatme -jyaanaah praanognir vishvoseeti cha dvaabhyaam aatmaanam abhidhyaayet, praanognih paramaatmaa vai pancha vaayuh samaashritah, sa preetaah preenaatu vishvam vishvabhuk vishvosi vaishvaanarosi vishvam tvayaa dhaaryate jaayamaanaam, vishan tu tvaam aahutayascha sarvaah prajaastatra yatra vishvaamritoseeti, evam na vidhinaa khalvanenaat annatvam punarupaiti/* (Both Surya and Praana are concomitant concepts just as mind and meditation. Just as the impurities of

mind need to be cleansed up so is the food and praana too. The patent purifiers of sins are Vasus, Agni and the kiranas of Saavitri. These are equally effective in respect of food too. Moreso when the food intake and praana are correlated. May these devatas be prayed to clean up sins and blemishes of Pranis and significantly enough in the interaction of breath and food. The first step in the food intake is to wash praana with water. Then the successive pancha praanas be invoked: praana breath to initiate to process, then apaana, then vyaana, then samana and udaana: one deep inhalation / meditation, followed by three successive hold ups of breath, and two deep exalations. Each of the five rounds of breathing thus should be followed by sips of water; this is so since breath and fire are to follow each other . Such indeed signifies the axim 'aatma yagjna rupam bhojanam! This thus is the process of 'pancha praanaanvita' food intake.)

[Chhandogya Upanishad is quoted vide V.i.1 and V.ii.1 establishing the inescapable conclusions of Prana and Food as follows:V. i.1) *OM/ Yo ha vai jyeshtham cha shreshtham cha veda jyeshthascha ha vai jyeshthascha bhavati praano vaava jyeshthascha sheshthascha/* (That Praana or the Vital Energy is the oldest and the best realisation especially in the context of transmigration of the Individual Souls as the latter keep shifting from one life to another, as none of the body organs get transferred except 'Praana' only. Now, in each life or existence only the Vital Energy is the common factor, which is truly stated to be the merger point of all the body organs and their senses. This is how the claim of superiority of all the temporary organs at the repetitive halt overs of one's lasting life link as jumping from one existence to another is dismissed and the continuity of the chain of life after life is assured by the Praana and Praana only and hence its claim of not only the continuity but also of its indispensability!]

V.ii.1) *Kim me annam bhavishyaatiti; yat kinchididama ashwaabhya aa shakunibhyayah, iti hochuh, tadvaa etadanaasya annamano ha vai naama pratyaksham, na ha vaa evamvidi kimchana anannam bhavatiti/* (Now that the supremacy of Praana the Vital Force is vindicated, it has raised the query as to what would be its food. The reply would be that food would indeed be its direct nomenclaure and what ever is stated to be eaten would be its 'Anna' including anything is worthy of consumption by all beings-be it humans or dogs or birds!)

Mundakopanishad

Virat Svarupa distinguished from Brahman as the alternate form of Antaratma and the process of Srishti: II. i.4) *Agnirmurthaa Chakshusee Chandra Suryau, Dishaah shrotre, Vaagvivartaascha Vedaah; Vaayuh Praano hridayam Vishvam,asya padbhyaam prithivi hyeshaa sarva bhutaantarantaraatmaa/*(The Virat Svarupa who is the Antaratma or the Inner Conciousness possesses Agni as his head, his eyes as Surya Chandras, Dishas or Directions as the ears, Vedas as his speech, Vayu as the vital force, the Univere as his heart and hi feet as the Bhumi.Bhagavad Gita's Eleventh Chapter on 'Vishvarupa -darshana Yoga' makes an elaborate description as asserted by Arjuna of Pandavas who was over-awed by the Vision vide 18-20 stanzas are quoted: *Tvamaksharam paramam veditavyam tvamasya vishvasya nidhaanam, tvamasya yasshaasvata dharma goptaa sanaatanasvam Purushomarome// Anaadimadhya –antam anantaveeryam ananta baahum Shashi Surya netram, pasyaami tvaam deepta hutaashavaktram svatejasaa Vishvamidam tapantam// Dyaavaa prithivyoridamantaram hi vyaaptamtvayekena dishascha sarvaah, drushtvaadbhutam rupamugram tavedam lokatrayam pravyathitam mahaatman!* (Krishna Paramatma! It is my strong conviction that you are the Parama Purusha, the unique entity that is highly realisable, the singular axis to the wheel of the Universe, the Ultimate Refuge Point, the Supreme Protector of Virtue and Natural Justice, and the Ageless Purusha Svarupa. You are the One with no beginning, mid point and termination, the embodiment of power and energy, possessive of myriad hands and feet, with the countenance of Fire at once blazing and effervescent, Surya and Chandra as the eyes of radiance and tranquility, and of outstanding source of Universal activity and dynamism. Mahatma! You are the Undefianable Self that ever fills in and radiates with the totality of Existence and Life!) II.i.5-7)

Tasmaadagnih samidho yasya Suryah Somaatparjanya oshadhaya prithivyaam, Puman retah sinchati yoshitaayaam vahneeh prajaah Purushaatsamprasutaah// Tasmaadruchah saama yajuushi deekshaa yagnascha sarve kratavo dakshinaascha, Samvatsarascha yajamaanascha lokaah, Somo yatra Pavateyatra Suryah// Tasmaaccha Devaa bahudhaa samprasutaah Saadhyaa manushyaah pashavo vayaamsi, Praanaapaanou vreehiyavou tapascha shraddhhaa satyam brahmacharya vidhischa// (From the Parama Purusha emerges Agni which is the 'samidha' or the fuel to Surya. From Him Chandra and Parjanya or rains emerge too and the resultant 'oshadhis' or herbs and food grains on Prithvi; from Him again the Male and Female species, besides the entire 'Charaachara Jagat' or the total contents of the Universe, especially the 'Vahni' or the Common Fire facilitating the humanity to perform 'Karma' or Rituals and the consequent deeds of Virtue or Dharma and Nyaaya or Justice. Then He manifested himself as Vedas of Rucha or metrical verses and mantras that have their letter, feet, regulated length, with Gayatri, Anushup, Trishtup, etc Meters; Yajur mantras or formulas; Saama or chants embellished with 'stobha' etc. and tune consisting of five parts viz. himkaara, prastaava, Ugeetha, Pratihara and nidhaana; principles of Deeksha or initiation by donning munja grass girdle and the consequent Yagna prakriyas; dakshinas to Brahmana priests and the concepts of Kratus or Sacrifices and of Yajamani-Ritviks as the Sacrificers so that Dharma and Karma are perpetuated and Universal principles of Sun, Moon, Parjanya, Vayu and so on are sustained for ever. Parama Purusha also created Devas in various groups, notably Ashta Vasus, Dvadasha Adityas, Ekaadasha Rudras and others. Then he created human beings, animals, birds, Life Force of 'Praanaapaanas' or the incoming and out going Air, food for sustenance and various precepts like tapas or meditation, shraddha or perseverance and resolve; Satyam or Truthfulness; Brahmacharya or continence and Vidhi or discipline and regulation.)

Narayanopanishad

Prathamonuvaaka stanza 1-6: *Adbhyah sambhutah Prithivyai rasaaccha Vishwakarmanah samavartataadhi,tasya Twashtha vividha drupayeti tatpurushasya Vishvamaajaanamagre/ Vedahametam Purusham mahantam aaditya varnam tamasah parastaat, tamevam vidwaanabhrita iha bhavati naanyah panthaavidyateyamnaaya/ Prajaapatischarati gabherantah ajaayamaano bahuthaa vijaayate, tasya dheeraah parijaananti yonim, Mareechinaam padamicchanti vedhasah/ Yo devebhya aatapati, yo Devaanaam purohitah, Purveyo devebhyo jaatah namo Ruchaaya baahyave/Rucham Brahmaam janayantah, Devaa agretadbruvan, yassatvaivam Braahmano vidyaat, tasya Deva asan vasho/ Hreescha te Lakshmeeshva patnanou, ahoraatre paarshveh nakshani rupayam, ashvinau vyaakttam, ishtam manishaana, amum manishana, sarvam manushani/* This Universe was created by Para Brahman by virtue of Five Elements of Earth-Water-Air-Agni-and Akaasha. He-of course- is indeed far superior to Aditya, Indra and other Celestial Celebrities. Surya Deva called as Tvashta rises in the mornings embodying His radiance. Into this mortal world which at one stage was engulfed in total darkness and gloom, the celestial illumination from the singular source of Bhaskara brought amazing transformation with brightness and activity. Indeed but for this, there is no other path of success and immortality! This alternate form of Parameshwara viz. Prajapati shines for the benefit of all the Devas; He is invoked as their beneficiary as also their Chief. Devadhi Deva! Hree and Lakshmi are your consorts; you are the personification of Tri Murtis of Brahma-Vishnu-Maheswara.Days and Nights are your two sides. Ashvini Kumars are your mouth.You are the Lord of all the Beings moving about in the Inter Space of Heaven and Earth causing days and nights. Indeed you are the 'Ajam' or the Unborn being the Inner Consciousness of one and all in the Universe. You are also the Hiranyagarbha who along with the power of Maya is the singular support to heaven and earth; you are the Supreme controller of bipes and quadrupeds of the earth; you too are the 'shttavara jangamas' in the Creation. Your glory is evident from mountains like Himalayas as also from oceans and rivers.Dwadasha Anuvaka stanza 11: *Tridhaam hitam praanibhir guhyamaanam gavim Devaso ghrita manva- vivandanvan Indra eka Suryaekam jajaana Venodeka swadhaayaa nishtha chakshu/* (Devaasaas are three fold in threestages of evolution or

concealed yet Self-luminous Reality in Vedic Sounds: Indra, the greatest and the waking consciousness of visible Universe- Surya the Taijasa and Hiranyaarbha created in the state of dreams and Vena the dreamless sleep.he self-evolved and the Supreme Paramatma these threefold categories were fashioned. Chaturdasha - Panchadashodhyaayas or the Fourteenth and Fifth Chapters delineates the Origin of Aditya as follows:*Adityo vaa esha yetanmandalam tapati tatra taa ruchastadruchaa mandalam sa ruchaam lokotha ya esha etanmandalechidropyate taani saamaani sa saamaam loketha ya esha etasmin mandalechishu purushastaani yajumshaam lokah saishaa rityeva vidyaa tapati ya eshontaraaditye hiranmayah purushah/*(Indeed Adityaa is He; this orb of His provides illumination and radiance; the well known Ri gveda verses clarify this; therefore the orbit is the collection of Riks; He is the abode of Rik verses. Now this flame which is shining in the orbit of Surya is the collection of Saamaa veda chants.He is the Person in the flames of within the orbit of Surya (to be meditated upon) being the collection of Yajus; that is the abode of Yajus.Thus by these three the threefold knowledge alon shines. He who is within Surya is the Person of Gold)

[Also refer to Chandogyopanishad III.i.4; III.ii.3.3 ahead]*Adityo vai teja ojo balam yashahchakshuh srotramaatmaa mano manyurmanurmrityuh satyo mitro vaayuraakaashah praano lokapaalakah kah kim kam tatsatyamannamamruto jeevo vishvah katamah swayambhu brahmatadamrita esha Purusha esha bhutaanaamadhipati Brahmanah saayujyam saashtitaam samaana lokataamaapnoti ya evam Vedoyupanishat/*(Bhaskara Deva epimotizes inimitable energy, extrardinary radiance, magnificent power and vigour, unique reputation and popularity, piercing sight and vision, highest capacity to sound and audibility, enormity of physical stature, unmaginable mind and thought, seething and furious rage, clairvoyant psyche akin to that of Vaivaswata Manu, grip of Death, Deity personifying Satya the essence of Truth, Mitra the outsanding and unfailing Friend, Vaayu the Wind, Ether the Unending Sky, Praana the cause of Life, authentic representation of Loka Palakas, 'Kah' or Prajapati, 'Kim' or the Unanswearable Interrogation of Existence, 'Kam' or sheer joy and happiness, 'Tat' or That Abstraction the Unknown yet 'This Cognisable Reality', Annam or subsistence or Food, 'Ayu' or Longevity of Physical Life, Amritam or the Liberation of the Jeeva, Individual Soul or Jeevatma, Ultimate Moksha or the Immortality, and the Swayambhu the Self Born. Indeed this is Parmatma the Eternal, The Overlord of Beings. Whosoever worships and meditates on Him would to pave the path of 'saayujyam, saashtitaam samaanam' or absorption, saashtitam or of equilavalent radiance, samaanalokataam or co existence; this indeed is the 'Upanishad Saaraamsa' or the Essence of Upanishads.]

Adityo vai teja ojo balam yashachasshthuh shrotanmaatmaa mano mriyur manurmrityuh satyo Mitro Vaayurakaasham praano Lokapaalakah jeevo vishvah katamah swayambhu brahmaitadamrit esha Purush esha bhutaanaamadhipti Brahmanah ssayujyam salokataamaapretye taamasameva Devaataanaam saayujyam saashtitaam samaana lokataamaaproti ya evam vedotyupanishad/ Section 15 Nayayanopanishad (Aditya Deva symbolises energy, splendour, power, fame, vision, capability of hearing, body resistance, mental ability, Divinities of Death, Permanent Truth, Mitra, Wind, Ether, and Breathing, the various Rulers of the worlds, Prajapati, the Manifestation of Happiness, span of life, food, liberation, immortality, Self-consciousness, and the Self Generated Brahmam. This Person in Surya is eternal and is the over-lord of all Beings. Bhaskara Deva ever meditates to Brahman who indeed is Himself and thus the co-existent. This indeed is the secret message and the secret knowledge. *Ghrinim Suryah Adityayomarchitanti Tapah Satyam Madhum ksaranti tad Brahma tadaapa aapo jyotee rasomritam Brahma bhurbhuvah Suvarom/* (Aditya Deva is indeed the *raison d'tre* or the very cause of Existence of the Universe and its Beings; He is the unique Sourcer of Radiance, Water, and Energy that ticks the Time the Everlasting Flow of 'Kaala Pravaaha' of Kalpas, Yugas, Samvatsaras. This Aditya is what A-U-M or the syllable OM. He is the embodiment of 'Satyam Shivam Sundaram' or the Eternal Truth, Auspiciousness and Magnificence. Devaadhidevas worship Him for Bliss as that Form of Brahman

is omni present, omniscient and omni- potent. He indeed is Brahman who is *tat satyam tat sarvam tat purornamah* ; He is *tad brahma tadaapa aapo jyotee rasomritam bhurbhuvah suvarom/* or the fire, flavour, water and eternal bliss.) Dwaadashonuvaaka-section thirty two - thirty seven:Surya -Gayatri Sandhyaa Vandana Mantraas:*Suryascha maa manyucha manyupatayascha, paapebhyom rakshantaam, yadaakriyaa paapamakarsham manasaa vaachaa hastaabhyam padbhyaamudarena shishnaa, raatristadavalampatu,yaatkinchit duritam mayi idameham maamritayonou, Surya jushopi jihvemi swaaha/ Omityekaasharam Brahma Agnir Devataam Brahma ityaartsham, Gaayatrmam cchandam Paramaatmam srupam saayujyam vniyojam/ Aayaatu varadaa Devi aksharam Brahma samhitam,, Gayatree cchandasaam maatedam Brahma jushasvanah/ Yadahnaat kurute paapam tadahnaat pratimucchate, Savarne Maha Devi Sandhyavidye Sarasvati/Ojosi shahosi balamasi bhraajosi Devanaam dhaamnaamaasi Vishwamasi vishwaayuh sarvamasi sarvaayurbhibhuroh gaayatri maavaahayaami saavitreemaavaahayaami sarasvateemaavaahayaami cchandarshimaavaahayaami shriyamaavaa - hayaami gaayatriyaa gayatee cchando vishvaamitra rishuh savitaaevataa agnirmukham brahma shiro vishnu hridayah Rudrah shikhaa prithivi yonih praanaapaanavyaanodaana samaanaa sapraanaa shveta varnaa saankhyaayana sagotraa gaayatr chadurvishatyaksharaa tripadaa shatkushih pancha sheershopanayane viniyogah/ Om Bhuh OmBhuvah Omg Suvaha Om Mahah Om Janah Om Tapah Ogm Satyam Om tatsaviturvarenyam bhargo deavashya dheemah dhiyo yonnah prachodayaat, omaapo jyotee rasomritam Brahma bhurbhuvahsuvarom/Uttame shikhare Devi bhumyaam parvata murthani, Brahamanebhyobhyanujnaataa gaccha devi yathaasukham/Stutomaya varada vedamaataa prachodayanti pavene dwijataa, aayuh prithvyaam dravinam brahma varchasam mahaam datwa prjgnaatum Brahmalokam/ Stutwaa maya varadaa Vedamataa prachodaantaam paavamaani dwijaantaam, aayuh praanam pashum keertim dravinam Brahma varchasam mahyaam datwaa vrajata Brahmalokam/Ghrinih Surya Adityo na Prabha vaatyaksharam madhu khsaranti tadrasam, Satyam vai tadrasamaapo jyoti rasomritam Brahma bhurbhuvassuvarom/* (We beseech Surya Deva as also Fury and the Guardians of Fury to save us from all the lapses done out of anger. We request that what ever blemishes that had been committed last night by thought, word, hands, feet, stomach and the procreative organ be destroyed . Also, all the sins committed by me and all that I offer as an oblation to the upreme Radiance represented by Surya Deva, the Source of Immotality be wiped out. The Singular syllable OM is Brahman. Its metere is Gayatri and its inherent intent is for the union with Parameshwara enfolding the Universe in totality. We pray and sincerely worship the divine grace of Devi Gayatri -our mother besides of the chhandas and its meteres- be pleased to let us bless us for our identity and absorb us unto the Supreme! Indeed Devi! you are the origin of Letters, Prayers and Adulating Mantras; you are the very object of meditation at twilight. Devi Saraswati! We prostrate to you to nullify all our blemishes and sins committed by us during the day by the same day and during the nights by the same nights! Mother Gayatri! You are the very essence of strength. Being the personification of patience, you tend to subdue the evil powers. Indeed you are the emblem of capacity of both physical and mental powers and it is a child play to vanquish all that is hostile to us. You are that very Deva- Devi whom we seek and worship and bless the faithful to fulfill our supplications of that very desire from that very Deva-Devis! We invoke not only Gayatri the meter of chhandas or prosody of which Vishvamitra is Rishi, but also that of Savitur! Gayatri is fair in complexion belonging to the clan of Sankhya Rishis. She has several formulas of twenty four syllables comprised in three feet,six sheaths or cavities and of five heads employed in upanayanas or the intiation of upanayanas. Now we also invoke Paramatma! Indeed You are insentient universe. You are permanent deciding the span of life or longevity to each and every Being.We invoke HIM., Agni Deva representing the mouth; His head by the four headed Brahma, His Heart by Vishnu, Rudra the crown hair; Bhumi the Source; the Vayu / the breath representing the inbreath- the out breath-the diffused breath-the up breath and the middle breath.Now the Pranava Mantra representing Earth, Sky,Heaven, Antariksha; the Place of Birth, the Mansion of the Blessed; the Abode of Truth; Om the

Singular Meditating Point of Effulgence-Divinity- the Water-illumination, flavor, ambrosia, and Three Worlds-all these represented by Pranava! Uttame Shikhare Devi! For the sake of Dwijas; You are the highest, holiest peak on earth.May the boon conferring Mother of Vedas; bless us with boons on earth with long life, prosperity, and the mighty learning of Vedas!May Gayatri, the mother of Vedas, who glorifies the Supreme Truth since invoked by me now grand us the twice born all kinds of boons,- longevity, progeny, cattle, fame, and splendour of spirituality. After giving us these boons may Gayatri absorb into Brahman whom where she originated from!The imperishable Aditya Deva who is the origin of illumination and radiance is He who enables the Universe to move on the sky by the grace of His kiranas . His boon to three lokas is in the form of sweet water flows in the shape of rivers as Sources of Existence. He is the Visible Truth, the Eternal Truth indeed!]

Stanza Eight

Viviswatprabhatam yathaa rupamaksham

Praghyaaniti naabhaatamevam Viviswaan/

Yadaabhaat aabhaasayatyakshamekah

Sa nityopalabhdisvaruupohamaatmaa/

As the clarirty of one's vision is a proof of what Surya Deva illumines that indeed be the power of Brahman there beyond.This has been explained that one's capability of the ability to imagine pancha bhutaas of earth-water-agni-vaayu that provides the very breathing and above all the eternal aakssha as signifid by Surya.

[Expla. vide Brihadaranyaka upa.III.vii.9-22 on Brahman controlling dasha dishas and Surya Deva

III.vii.9) *Ya aditye tishthannadityaadantarah, yamaadityo na vedaa yasma adityah -shareeram, ya aadityamantaro yamayati, esha ta aatmaantaryaamritah/* (Be there a situation that a Being is an inhabitant of Surya Loka and is right within that Loka, and Surya is not conscious of it, yet that body is in that Loka itself as also controls that Loka from within as its Regulator, he indeed is the Supreme Hiranyagarbha himself!) III.vii.10) *Yo dikshu tishthindigbhyontarah, ya disho na viduh, yasya dishah shareeram, yo dishontaro yamayati, esha ta aatmaanyantaryaamamritah/*(Whoso -ever resides in Dishas or Directions of the Universe and is settled in the Directions phyisically and even controls the the Eight Directions is indeed the Brahman himself who is eternal!)III.vii.11) *Yash chandra taarake tishthamshcha -ndrataarakaadantarah, yam chandrataarakam na veda, yasya chandrataarakam shareeram, yashchandrataarakamantaro yamayati esha ta atmaaantranantaryamamritah/* (He who is located in Moon and Stars and stays among them, yet these have no knowledge of it, yet his physical presence is there for sure and also controls their movements and so on from within and is the regulator of these entities is indeed the Ultimate Paramatma!) III. vii.12) *Ya aakasho tishthannaakaasha ntarah, yama - akasho na veda, yayaakaashah shareeram, ya aakaashamantaro yamayati, esha ta aatmaantaryaama - mritah/* (He who is the inhabitant of the sprawling Ether and the physical occupant even without the reckoning of the Ether itself and more so as the its Administrator is indeed the definitive Brahma!) III.vii.13) *Yastamasi tishthastamasontarah, yam tamo va veda, yasya tama; shareeram, yastamontaro yamayayat, esha ta aatmaantaryaamamritah/* (Anybody who is settlled for good in the darkness even without its comprehension and is physically present always controlling the degrees of darkness is indeed the Utmost Hiranyagarbha!) III. vii.14) *Yastejasi tishthantejasiontarah, yam tejo na veda, yasya tejah shareeram, yastejontaro yamayati, esha ta aatmaantaryaamritah: ityadhiodauvatam,athaadhibhutam/*

(The one who is in the utmost brightness as a resider always yet despite that brilliance is unaware of his physical existence and what is more that entity controls the luminosity is indeed the paramount Paramatma; so far the description is about the various Devas like Earth, Water, Fire, Sky, Air, Heaven, Sun, Directions, Moon and Stars, Ether, Darkness and Brightness. Now the reference henceforth would be to various Beings). III.vii.15) *Yah sarveshu bhuteshu tishthan sarvyebhoy bhutebhyontarah, yam sarvaani bhutaani na viduh, yasya sarvaani bhuaani shareeram, yah sarvaani bhutaanayantaro yamayati, esha ta aatmaanyantarya amamritahitya adhibhutam; athaadhyaatmam /* (The person who resides in all the beings and is within them, whom none knows about, whose body is all beings controlling all the beings from within, is the Internal Chief , your own Supreme Power. This is with reference to all the Beings in Creation and their respective bodies). III.vii.16) *Yah prane tishthan praanaadantarah, yam praano na veda, yasya praanam shareeram, yah praanamaantaro yamayati, esha ta atmaantaryaamamritah/* (Now in reference to a body , be it of a human or of any specie of creation from grassroot upward; specifically about the prana or of vital force of a human body; he who inhabits say his nose together with his prana, the organ of speech viz. the mouth, th eye, the ear, the mind or manas, the twacha or the skin, likewise the eye, ear, the skin, the intellect and the organ of generation. Specifically with reference of the present Stanza, the person who is present in the nose is indeed within it yet whom the nose does not know, his body is itself the nose and conrols it from within ; it is the Intetior Commander and the link to the Brahman!) III.vii. 17) *Yo vaacha tishthanvaachontarah, yam Vaang na veda, yasya vaak shareeram, yo vaachamantaro yamayati, esha ta aatmaanyaantaryaamamritah/* (That person who resides in the mouth the organ of speech and stays right within it although the organ of speech is oblivious of it, yet its full form is within and is in full command of its actions as is indeed the Master of that organ and even the everlasting Super Master viz. Brahman himself!) III. vii.18) *Yas chakshushi tishthaamchakshushontarah, yam chakshurna veda, yasya shrotram shareeram, yah shrotramantaro yamayati, esha ta aatmaanyant -aryaamritah/*(He who dwells in the eyes, is within it, whom the eye does not see and realise his existence nor he realises that he is the master of vision and the self controls all the actions of vision himself and as such is the eternal chief himself !) III.vii.19) *Yah shrotre tishthanchhochraad antarah, yam shrotram na veda, yasya shrotram shareeram, yah shrotramantaro, esha ta aatmaan antaryaamamritah/* (That Being himself exists in the ears of a body, although the body is ignorant of this reality nor the ears themselves so realise although factually speaking these very ears are masters by themselves of the Self and as such also the Immortal Selves themselves!) III. vii.20) *Yo manasi tishthan manasontarah, ya mano na veda, yasya manah shareeram yo manasontaro yamayati, esha ta aatmaa antaryaam amritah/* (This individual under reference resides in his 'manas' or mind and happens to stay right within him Self but strangely enough the Individual Self has no knowledge that this mind stays with himself and the manifestation of that mind is in his body and moreso controls this very Self as this fact is very well known to the Supreme Self!) III.vii.21) *Yastwachi tishthanstvachontarah, yam tvam na veda, yasya twak shareeram, yastwacha -mantaro yamayati, esha ta aatmaantaryaamamritah/* (He who exists in the skin, stays within though the skin does to know about its existence nor of its physical presence and not even the fact that it controls the skin from within, and is the Internal Ruler as also the Parameshwara himself!) III.vii.22) *Yo vigjnaane tishthi vigjnaantarah, ya vigjnaanam na veda, yasya vigjnaanam shareeram, yo vigjnaanamantaro yamayati,esha ta aatmaantaryaamamritah/*(The intelligent being that inhabits in intellect is surfiet in it, but the aspect of intelligence does not know it and is even unaware that intellect controls it and is indeed the Supreme Monarch of universe and even far beyond)]

Now the description of the five basic elements:- Aakasha with qualities of the ether element include- light, subtle, and immeasurable and are related to actions such as expansion, vibration, non-resistance. The ear is the sensory organ related to ether element. The tanmatra of the ether element is Sound or

Shabda-Vayu / Air element is related to movement or a sense of constant motion. The qualities of air element include sensitivity, motion, cool and subtle presence. Skin is the sensory organ related to air element. The tanmatra of the air element is Touch or Sparsha -Agni: The air element performs movements and whenever there is movement, it causes friction and this leads to the formation of fire. The qualities of fire element are related to various functions such as penetration, digestion of food, conversion of thoughts, intellect and perception of light. The tanmatra of the fire element is Vision or Rupa.- Water (Jala) – The water element qualities include liquidity or fluidity. Water imparts the vital quality of binding – e.g. when added water and soil, when only possible to mould earthen mud into a shape as pots or so, being an.important element for constructive nature and exhibits qualities such as adhesion, cooling, binding and liquidity. The tanmatra of the water element is Taste or Rasa.and Prithvi - The Earth element is solid, gross, hard and dense providing form, shape, structure and strength- like of teeth, nails, bones and muscles. Nose is the sense organ related to the earth element. The tanmatra of the Earth element is Smell or Gandha.The body and organs of pancha jnaanendriyaas and karmendriyaas and the presiding Antaryaami Ishvara who controls earthy directs her from within is the Inner Self and similarly the deity of Surya Deva being the Iner Self as the Pratyaksha Bhaskara:

[Expl: Taittireeya Upa.II.viii.1-5 on Brahman regulating universe and all Beings alike yet to convince the ignorant

II.viii.1-4) *Bheeshaasmad vaatah pavate, bhoshodeti Suryah,bheeshaasmaad Agnischendrascha mrityur dhaavati panchama iti/ Saishaanandasya meemaamsaa bhavati, yuvaa shyaat saadhu yuvaadhyaayaakah ashishtho dhrutishto balishthah/ Tasyeyham prithivi sarvaa vitasya purnaa syaat, sa eko maanusha aanandah, te ye shtam maanushaa aanandaaha // Sa eko manushya gandharvaanaam aanandah shrotriyasya chaakaamahatasya, te ye shatam manushya gandharvaanaamaanandaah/ Sa eko Deva Gandharvaanaamaanandah, shrotriasya chaakaamahatasya, te ye shatam devagandharvaanaam anandaah, sa ekah pitrunaam chiraloka lokaanaamaanadaah/ sa eka aajaanjaanaam devaanam aanandah // Shrotrasya chaakaa mahatasya, te ye shatam devaamaanandaah sa ekah Karma devaanaam Devaamaanandaah, sas eko devaanaamaanandah, Shrotriyasya chaakaamahatasya, teye shatam devaamaanandaah, sa Indrasyaanandah// Shrotriyasya chaakaa mahatasya, te ye shatamindrasya anandah,sa eko Brihaspateraanandah, shrotriyasya chaakaa mahatasya te ye shatam Prajaapatera - anandah,shrotriyasya chaakaa mahatasya, te ye shatam prajaapateraanandah, sa eko Brahmana aanandah, shrotriyasya chaakaa mahatasya//*

(It is out of reverence and awe of Brahman that various Celestial Sources of Authority are in perfect position; it is that fear of the Supreme Energy that Wind blows perpetually and Sun rises and sets as per the prescribed timings; so do their duties unfailingly by Agni Deva, Indra and fifthly Lord Yama the God of Death. Now Brahman bestows joy to all, human and celestial Beings likewise. Take the example of an ideal human being, totally youthful, strong, energetic, wealthy and learned as say a full unit of fulfillment is granted to him. Hundred times more of that joy is granted to say a human-Gandharva- a Fairy- the best of his ilk; to a divine Gandharva who is truely more significant, the level of joy and satisfaction bestowed by Brahman be declared hundreds times more than to that of a man Gandharva as the divine one does indeed possess a far higher degree of fruits accomplished by the divinity.Certanily more superior would be better in respect of Devas in heaven called Karma Devas- say Eight Vasus, Eleven Ruddas, Twelve Adityas, Indra, and Prajapati than to that of Gandharvas and as such they deserve hundred times more of celelestial privileges. In the ascendent ladder, Brihaspati the Guru of Devas, Virat Purusha and finally Hiranyagarbhaa secure hundered times higher of the dividends compared to each of these positions as the

followers of Vedas. Recalling Brihadaranyaka Upanishad (IV.iii.32) again: *Etasyaivaananada syaanyaani bhutaani maatram upajeevanti/* (Just one drop of the Supreme Bliss of Brahman is sufficient to saturate all in the Creation from Hirnyabarbha downward!)

II.viii.5) *Sa yashchaayam Purushe, yashchaayam Pursha, yashchaavaaditye, sa ekah, sa ya evamvit, asmaal lokaatpretya, etamannamayam atmaanam upasamkraamati etam praanamayam aatmaananupa sankraamati etam manomaa maatmaananupa sankraamati, eta vijnaana mayaaatmaanupa sankramati, tadpyesha shloko bhavati/*

(He- 'ayam purushe yah cha asau Aaditye'- that is- the Purusha who is in all the Beings as also in Sun God- is the same. He is stated to be directlyinferred from Vedas, the particle that occupies the Universe from Brahma downward ; He is the Supreme Self and the Individual Self: *Sa ekah/* or just the same. He is the non-dual Truth, Knowledge and Infinity. He is 'annamayam praana mayam atmaanaam', comprising at once to the Gross Elements being the Self built up of food and the consequent body and the cosmic body with the life force viz. the Praana. He is *Tat tvam asi* or That Is the Self and That is the Truth, Thou Art That! as affirmed in Chhandogya Upanishad (VI.viii.7) Indeed, those who refrain from the ills of Samsaara has the ways and means of attaining the Self or the Inner Conscience viz. Antaratma, despite the pulls and pressures of Panchendriyas and mind, on gaining intelligence backed up by appropriate knowledge. The Antaratma is Paramatma himself, once the veil of ignorance and of Maya is cleared!)]

[Explaining further of Chatur Vedas as follows with translations: Pages 50 approx

RIG VEDA

Pradhama Mandala

Yujjanti bradhamarushamcharanti pari tasthushah rochate rochane divi/ Indra Deva shines like Aditya in dyuloka, ahimsaka Agni in bhuloka,and 'sarvatra prasaranaa shaali' Vayu in anrariksha; in these tri-lokas, all the Beings in srishti deem these Devaswarupas as of unique relevance.[Prathama Mandala Sukta 6, stanza 518*] * indicates running number

Sukta 22. Stanza 17 stanzas 6-8: *Apaam napaatamavase Savitaarmupa stutih, tasya vrataanyushmasi/ Vibhaktaaram havaamahe vasoshchitrasya raadhasah Savitaaram nruchakshasam/ Sakhaaya aa nisheedata Savitaa stomyo nu nah, daataa raadhaamsi shumbhati/* (Hey Ritvijas! Do commend avita Devata for our security and upkeep. We seek to successfully conclude Soma yaagaadi karmas. Savita Deva seeks to dry up our water flows and return back thousands of times. Ay Surya Deva be thus welcomed as He is the ultimate refuge of all the Beings in the universe, the bestower of all types of fortunes and of endless auspiciousness!)

Same Sukta 17th stanza: *Idam Vishnurvichakrame tredhhaa nidadhy padam, samulalahmasya paamsure/* All this glory Vishnu or Aditya Deva is expanded especially in three ways of ushakaala-madhyandina-saayah kaala besides at three manners of Bhumi-antariksha-swargalokaas!

Sukta 35, stanza 415-421: *Vi janaanyachadyaavaah shitipaado asanakhanratham hiranyapravugam vahantah, shashvaddhishah saviturdaivasyopasthe vishva bhuvanaani tasthyuh/Tistro dyaavah saviturdwaa upasthaam ekaa yamasya bhuvane viraashaat, aanim na rathyamamrutaadhi tasthuri braveetu ya vu ticchaketat/ Vi suparno antarikshaanya akhyag gabhiravepa asurah suneethah, kvedaaneem Suryah kaschiketa katamaam dyaam rashmirasyaa tataana/ Ashtao vyakvyakhyat kakubhah prithivhyaah thiree dhanva yojanaa sapta sindhyun, Hiranyaakshah Savitaa Deva aagaadhyd daashushe*

*varnaani/ Hiranyaamanih Savitaa icharshanarubhe dyaavaa prithivi antareeyate, apaameevaam badhate veti Suryamaabhi krishnena rajasaa dyaamruneti/ Hiranya hasto asurah suneethah sumruleekah swavaah yaatvavaanga, apasedharnashaso yaatu dhaanaanasyaaddevah pratidosham grinaanah/ Ye te panthhah Savitah purvaasorenavah sukritaa antarikshe, tebhirno adya pratibhah sugebhi rakshaa cha no adhi cha bruhi deva//S*urya Deva seated in a golden chariot drawn by horses of while feet and provides unique radiance to the Beings in all the lokas who enjoy the fold of warmth and are truly dependent on it. Of the trilokaas, dyuloka and prithivi are nearby Surya Deva and enjoy the radiance; the antariksha loka is near to the door of Yama Loka; the chariot wheel's axle nails are the stars and so on and this secret is worth noting! Where does indeed the gambhira, gatiyukta, praana rupa, uttamama preraka, sundara, deeptimaan Surya Deva provides the extraordinary luminosity! Where does He stay! His radiant kiranas and illumination is generated on the Sky from where and how! Who could ever explain this greatest secret! This Savita Deva with his innumerable golden rays showers the eight directions on Prithvi and trilokas, sapta saagaras and the totality of Shrishti. With the enormous reach of His golden rays , Savita Deva moves around the globe and beyond incessently and treats untold illne sses and miseries of all the Beings and uproots the darkness in totality. Indeed this Hiranya Hasta Tejaswi Swami is the praana daata, kalyanakaaraka, uttama sukhadaayaka, divyaguna sampanna, asura dushkarma naashaka , Pratyaksha Saakshi Bhaskara do ever save and bless us all and keep us safe, contented and prosperous always leading us with dharma and nyaaya throughout our lives, especially to those following the path of 'anushthaana' blessing us with Devatwa! [Prathama Mandala Sukta 35, stanza 415-421]

About Aditya gana vide Prathama Mandala Sukta 41 stanzas 493-497 or4-8: *Sugah panthaa anrikshara Adityaasa ritam yate naannaava khaado asti vah/ Yam yagjnam nayathaa nara Adityaa ruujanaa patha, pra vah sa dhiyate nashat/Sa ratnam martyo vasu vishwam tokamuta tmanaa, acchhaa gacchatyastrutah/ Kath raathaama sakhaayah stomam Mitrasyaaryamanah, mahipsaro Varunasya/ Maa vo ghanantah maa shapantah prati voche Devayantam,sumnairadva aa vivaase/* (Dwadasha Aditya Devas! Your entry to Yagjna Karyas is too facile and easy and in all such yagjnas excellent ;havishaanna' is always reserved for you all for your very kind acceptance. Devas, how could we not ever cherish your extraordinarily easy entry at all such sacred karmas even by our sincere prayers! Whoso ever is the karta of the Sacred Yagjnas be always blessed by you with prosperity and excellent progeny and progress! Is it ever possible for us as human beings to adequately extol and be ever grateful to you all Mitra Deva, Aryama, Varuna Devas; indeed your kindness is abundant! How could indeed we ignore with wishy-washy simplistic expressions but with heartfelt supplications of utmost sincerity and eagerness to deserve your sympathies! Prayers to Pusha Deva in continuation of same Sukta 42 as above vide stanzas 499-508 or1-10: *Sam Pashtradhwana -stira vyamho vimucho napaat, sakshvaa Deva pra naspurah/ Yo nah Pushannagho vriko duhsheva aadideshati, apa sma tam patho jahi/ Apatyam paripanthinah musheevaanam huraschitam, dooramathi struteraja/ Twam tasya dvayaavinogha shamshasya kasya chit, padaabhitishtha tapushim/ Aa tatte dastra mantumah Pushatravo vrineemahe, yena pitrunachodayah/ Adhaano Vishvasoubhaga hiranyavasheed -mattamam, dhanaani sushanaa kridhi/ Atinah sanchato naya sugaanah supathaa krinu, Pushanniha kratum idah/ Abhi suyavasam naya na navajjvaaro adhvane, Pushanniha kratum vidah/ Shagdhi puurthi pra yamsi cha shasheeh praasyudaram , pushannih kratum vidah/ Na Pushanam methaamasi suktairabhi grineemasi,vasuuni dasmameemahe/* Pusha Deva! Do kindly bestow us with all kinds of happiness and keep away from all sinful activities and lead us ahead and forward in the righteous paths. Do kindly save us from those who are basically violent and cruel, prone to highway robberies, swindlers and dice game habituals. Do suppress and uproot those who have no qualms of conscience and nip such clan of scoundrels in the bud. As we are totally beholden to you for saving us from such evilminded rogue elements, we dedicate ourselves to give us the strength of mind and body to overcome them all kinds of mischievous and dangerous elements. Further bless us with

contentment and fulfillnent of our on-going existences and to give us the strength of body and mind to overcome our won shortcomings too. Lead us with exemplary lives to save and let save others too. Pusha Deva! Do equip us with the wherewith all to let and let live our clan with glory and uprightness. Indeed we are ever grateful to encourage the virtuous and suppress the vicious.

Prathama Mandala, Sukta 48, stanzas 567-582 / 1-16 on Usha: *Saha vaamena na Usho vyuchaa duhitar divah, saha dyumnena brihataa vikbhavari raayaa devi daasvati/ Ashvaavateer gomateervishva suvido bhuri chyavantavastave, udeeraya prati maa sunrutaa ushaschoda raatho maghonaam/ Vuvaasoshaa uchaaccha nu Devi jeeraa rathaanaam, ye asyaa aacharaneshu dadhnire samudro na shravasyavah/ Usho yete prayaameshu yunjate mano daanaaya surayah, atraah tatkanva tamo naama grunaati nrinaanaam/ Aa ghaa yosheva soonarushaa yaati prabhunjatee, jarayanti vrijanam padvadeeyat utpaatayati pakshinah/ Vi dhaa yosheva sunarushaa yaati prabhunjatee, jarayantee vrijanam padvadeeyat utvaatayati pakshinah/ Vi yaa srijati samanam vyarthinah padam na vetyodati, vayo naakashte praaptavaasam aa sate vyushtau vaajineepati/ Eshaayukta paraavatah Suryasyodayanaadadhi shatam rathobhih subhagoshaa iyam vi yaatyabhi maanushaan/ Vishwamasyaa naanaama chakshasejagajjotish krunoti soonaree, apa dvesho madhoni duhitaa diva Ushaa ucchadap stridhah/*(1-8)
(Akaasha Putri, Usha Devi! We seek your compassion and generosity as soon as we see your form of extraordinary grandeur as you are the selfless giver and of charity of opulence. Even the view of your radiant rays grant ' pashu-dhana-dhanya-arogya-sampada' without impartiality and extreme spontaneity. You nodoubt are there ever, but when we sing and swing in your glory, then only we realise just as the high order Kanva Maharshi does the sincere and high value 'stotra' down to inginificant humans like us down with our hearts. Even as a 'grihini' or a home maker, you descend down to us then the weak minded get strong physically and psychologically and the downtrodden too get inspired to perform 'dharmik karma'; indeed even birds get to chirruping and get readied to lively action by your very presence! Devi Usha thus prompts every Being- be it human, animal, bird or even inan6imate- to earn, to seek livelihood and participate in deeds of virtue limited to one's own spheres of action.As far as human beings are concerned their aim is to fulfill dharma-artha-kaama-mokshas! Annadaatri Usha Devi, your very arrival wakes up birds too to swing into action and leave away their nests. She is ever so viginant to ensure that the day starts off with earning livelihood to each and every being.)

uṣa ā bhāhi bhānunā candreṇa duhitardivaḥ,āvahantī bhūryasmabhyaṃ saubhaghaṃ vyuchantī diviṣṭiṣu/ viśvasya hi prāṇanaṃ jīvanaṃ tve vi yaduchasi sūnari, sā no rathena bṛhatā vibhāvari śrudhi citrāmaghe havam/ uṣo vājaṃ hi vaṃsva yaścitro mānuṣe jane, tenā vaha sukṛto adhvarānupa ye tvā ghṛṇanti vahnayaḥ/viśvān devānā vaha somapītaye.antarikṣāduṣastvam, sāsmāsu dhā ghomadaśvāvadukthyamuṣo vājaṃ suvīryam/ yasyā ruśanto arcayaḥ prati bhadrā adṛkṣata, sā no rayiṃ viśvavāraṃ supeśasamuṣā dadātu sughmyam/ ye cid dhi tvāṃ ṛṣayaḥ pūrva ūtaye juhūre.avase mahi, sā na stomānabhi ghṛṇīhi rādhasoṣaḥ śukreṇa śociṣā/ uṣo yadadya bhānunā vi dvārāv ṛṇavo divaḥ, pra no yachatādavṛkaṃ pṛthu chardiḥ pra devi ghomatīriṣaḥ/ saṃ no rāyā bṛhatā viśvapeśasā mimikṣvā samiḷābhirā, saṃ dyumnena viśvaturoṣo mahi saṃ vājairvājinīvati/ (9-16)
(Akaasha putri Usha! You are bright in a manner to be smooth and none too hot. We seek that we be blessed to have heavenly climate but never ever the pitch darkness of tamisra naraka! Indeed you prompt us to lead to the path of virtue; as you are visioned and felt, we feel secure as you are the true fulcrumof the universe and of kaala chakra; Devi, we welcome you for our safety and indeed of our very existence by your magnanimous chariot. Devi! Do always make ideal provisions of plentiful and tasty food. While those participants in the Yagjna karmas this morning as always, bless them with 'siddhi' and prompt them further to follow the 'mantra vidhi' as a daily routine to preseve the principles of dharma and its regular sustenance. Devi! Do arrange and invite the various Devas as they visit antariksha for soma paana, and as they so arrive do kindly let them give us a golden opportunity to worship them to our heart's content .

This should please them and our dependents including our cattle and and in turn seek to provide ample food, longlife and prosperity. In the past, Maharshis were in the habit of inviting you to do so but now we request you directly to intervene and encourage the Devas to help us to do so. Indeed you are kind enough to have opened up both the doors of the antariksha and let the illumination in our favour but in the process do kindly ensure that evil forces are shut out and resist them so that we gain maximum assistance from your radiance and enjoy the best of food, shelter, and all round protection to us, our cows and dependents.

Prathama Mandala, Sukta 50, stanzas 587- 599 or 1-13on Surya Deva as follows:

Udu tyaṃ jātavedasaṃ devaṃ vahanti ketavaḥ , dṛśe viśvāya sūryam/ apa tye tāyavo yathā nakṣatrā yantyaktubhiḥ ,sūrāya viśvacakṣase/ adṛśramasya ketavo vi raśmayo janānanu,bhrājanto aghnayo yathā/

taraṇirviśvadarśato jyotiṣkṛdasi sūrya, viśvamā bhāsirocanam/pratyaṃ devānāṃ viśaḥ pratyaṅṅ udeṣi mānuṣān, pratyaṃ viśvaṃ svardṛśe/ yenā pāvaka cakṣasā bhuraṇyantaṃ janānanu, tvaṃ varuṇa paśyasi/
vi dyāmeṣi rajas pṛthvahā mimāno aktubhiḥ, paśyañ janmāni sūrya/ sapta tvā harito rathe vahanti deva sūrya, śociṣkeśaṃ vicakṣaṇa/ ayukta sapta śundhyuvaḥ sūro rathasya naptyaḥ, tābhiryāti svayuktibhiḥ/ ud vayaṃ tamasas pari jyotiṣ paśyanta uttaram , devaṃ devatrā sūryamaghanma jyotiruttamam/ udyannadya mitramaha ārohannuttarāṃ divam, hṛdroghaṃ mamasūrya harimāṇaṃ ca nāśaya/ śukeṣu me harimāṇaṃ ropaṇākāsu dadhmasi, atho hāridraveṣu me harimāṇaṃ ni dadhmasi/ udaghādayamādityo viśvena sahasā saha, dviṣantaṃ mahyaṃ randhayan mo aham dviṣate radham/
(This jyotishmurthi Surya Bhagavan bestows vision to the total Universe and for this purpose alone extends his golden rays all over. This unique Surya Deva once disappears by the dusk timings hides himself behind the Stars like a thief. Just as Agni Deva shows up in his full blast and grandeur while in form, Bhagavan Surya too bestows unimaginable glory of radiance to the Universe in totality. Surya Deva! Besides illuminating the worlds, your magnificence is unreserved across the entirety of the 'Antariksha'. Marudganas, Deva ganas and the humanity, besides those of Swarga loka too are the happy recipients of your splendid access. The grand vision with which the Beings are thrilled and awestruck are also providedwith 'dhaaran-poshan' or hold and sustenance to the Subjects of trilokas and extol untiringly from the housetops of their existences. Surya Deva! You control the time cycle by dividing the days and nightsfor the ready reference of the Beings on Earth as also of Antariksha and Dyuloka for the ready reckoning of their Subjects.Divya Deva! Your illustrious Seven basic maha kiranas and glorious chariot drawn by seven celestial horses are so outstanding that these are 'Pratyaksha pramanas' or readily and constantly visible Godship right on top of one's head. Far indeed from the narakas like 'tamishra' as replete with the high pitch darkness, the Maha Jyoti of Bhaskara is the typical extremity right ready before oneself. As you daily bestow the great fortune of ready visibility to all of as , our ready vision on the Sky uproots our physical illnesses of high severities especially of heart, eyes and skin, and of innumerable physical ailments by minutes of exposure of one's body. Deva! incurable diseases like gradual withering of body called 'harimama', heart diseases, and so onare uprooted by the minutes of exposure to your glare. Your presence is adequate to exposure of our body surprisingly enabling to destroya big range of several' adhibhoutika' ailments, connected to skin, bones, blood purification and digestive system never to return again. Deva, do relieve us a wide range of incurable diseases for ever!

Devo na yah Savitaa satyamanmaa kritva nipaati vrijanaani Vishwaa, Puruprashasto amitatarna satya aatmameva shevo dadhishaayom bhuta/ Devom na yah prithveem Vishvbadhaayaa upahsheti hitamitro na raajaa, purah sadah sharmasado na veeraa anavadyaa patijushteva naaree/ pradhama mandala; Sukta 73- stanza 828-9 or *stanza 2-3)* or Just as the ever-radiant Surya Deva, this truth is visioned by Agni Deva who is a savior from all kinds of sins and shows the path of rightousness to countless beings

and ennoble their innerselves leading to pure joy.Like the the ever bright Surya Deva , Satya Darshi or the Truth Visioned Agni Deva too shows the path of dharma as an ideal King demonstrate to his Subjects and like Agni Deva respects the pure outlooking Pativratas.

Prathama Mandala, Sukta 105, stanza 1155 1158/ 1162 or stanza 9-12/ 16: *Ami ye Sapta rashmayasstatraa meynaabhiraatataa, stritastaddedaadityah sa jaamitwaaya rebhati vittam me asya rodasi/ Ami ye panchokshano madhye tasthurmaho divah, Devatraa nu pravaacchyam saghricheena ni vaaktrutwam me asya rodasee/ Suparnaa eta aasate madhya aarodhane divah, te sedhaanti patho vrikam tarantam yahvateerapo vittam me asya rodasi/ Navyam tadukatthyam hitam devaasah supravaachanam, ritamarshanti sindhavah satyam taataana Suryo vittam me asya rodasi//--Asou yah panthaa Adityo div pravaachyam kritah, na sa Deva atikrame tam martaaso na pashyatha vittam me asya rodasi/* As far as the seven complexions of Surya kiranaas are extended upto that point our naabhi kshetra is radiated. This awareness is well comprehended by jita deva the son of jala deva; indeed we pray condescendingly with reverence and faith and may our prayers be taken in that spirit of magnanimity by the concerned Devas of Jala and Jita! There indeed are very potent five mighty Devatas viz.Agni-Surya-Vaayu-Chandra and Vidyut which are respendent in the entire Dyuloka and Prithvi; hopefully you do kindly condescend to our heartfelt supplications. Like indeed the Sacred and Massive Bird with its lavish wings flapping all over the Divya Lokas, Surya Deva provides radiance to the Earth and the Beings that are sliding and drowning in the dark waters of Samsara and the unending cycle of births and deaths ; if fortunate and blessed, some distinguished Jnananis are exposed to the warm and luminous rays of the Surya Deva with vigjnana with which to liberate from the shackles of Kaama-Krodha- Lobha, Moha-Mada- Matsaras and bestow them the Ulrimate Bliss and Salvation. Deva- Devis of Prithvi-Antariksha-Dyulokas,we humans sing and revel in the warmth of Vigjnana even as you reveal to us and open up the flood gates to such illumination to Salvation! --Hey Devaas! This luminous path of Surya Deva is indeed highly worthy of prostrations and worship and ought not to be missed as it is the anicut from agjnaana to vigjnaana; this golden path is nodoubt none too easy to locate in the labyrinths of darkness. Mother Prithvi! Help and find us to locate the golden and glittering path to Surya Deva!

Prathama Mandala, Sukta 113, stanza : 1236-1245 or stanzas 1-10 about Raatri- Devi Usha: *Idam shreshtham jyotishaam jyotiraagaavicchhinnah praketo ajanishtha vibhvaa, yathaa prasutaa savituh savaayam evaa raatrushase yonimaaraik/* (Of all the illuminated materials in the Universe, the singular embodiment of radiance is Usha Devi whose brilliance glorifies the nook and corners of Creation; the darkness that spreads all over after Surya Deva's exit turns into the nights and eagerly awaits the re emergence of Devi Usha till the break of the dawn.) *Rushadvatsaa ruushatee shvetayaagaadaaraigu krishnaa sadanaayasyaah, samaana bandhu amrite anuchee dyaavaa varnam charat aaminaane/* (Tejasvi Devi Usha thus ushers the arrival of the ever resplendent Surya Deva thereby replacing the outgoing night of darkness; indeed both the pitch darkness of nights and the splendour on the entry of Surya Deva are the natural and regular phenomena of the Universe co existing together as true and alternate friends, each of these claiming and destroying the supremacy of each other. *Samaano adhvaaswastroranantas - tanamanyaanyaa charato devarishte, na methete na tasthyatuh sumeke natthoshaasaa samanasaa virupe/* The paths of the two illustrative sisters of Raatri and Usha Devis are eternal and never merging. Yet, the sisters do always witness divergence of two exreme postures while Surya Deva appears to be umpiring the sisters who always at logger heads yet inseperable but chasing each other ever! *Bhagavati netri sunrutaanaamacheti chitraa vi dooro na aavah, praapyaa jagadvayu no raayo avyayad ushaa ajeegarbhuvanaani vishwaa/* As though prompted by the deeds of excellent virtue, Devi Usha thus manifests herself and opens up the doors of rising splendour and gradually spreads the heat and radiance far and wide engulfing all the Lokas and their inhabitants. *Jihvasye charitave maghonyaa bhogaya drishtaye raaya vu twam, dabhram pashyadbhaya uriviyaa vichskshana Ushaa ajeegarbhuvanaani vishvaa/*Devi Usha also called as 'dhaneshwari' wakes up from human beings from deep slumber and prompts human beings to earn and facilitate the allied tasks so as to provide livelihood to themselves and

dependent family members; indeed but for her the daily routine does not get activised to one and all of the humans and even other beings.Tejaswi Devi Usha! The chaturvarnas of the Society would not perform their activities well such as the Kshatriyas safeguard, preserve law and order and earn; the brahmanas are unable to perform yagna karyas and upkeep dharma; the Vaishyas are ready to take up trading and the service class help the other varnas to support and help manually, thus every being is readied for the respective duties as the day progresses! *Esha divo duhitaa pratyadarshi vyucchhanti yovatih shukravaasaah, vishwasyeshaanaa paarthivasya vaswa Usho adyeh subhago vyuccha/* Once this celestial Goddess is ready to vanquish darkness, like a Devi of eternal youth dressed in clean and comfortable clothes, she is now ready to bestow benevolence and auspiciousess to all the Beings in the Universe. *Paraayateenamanveti paatha aayateenaam prathamaa shaswateenaam, vyucchanti jeevamudeera - yantyushaa mritam kam chana boddhayanti/* Devi Usha! You are like every Usha even in the distant past but the first ever glorious one for the distant future too! Indeed you are the singular one of practical magnificence and fame who awakens from slumber to eventful daily life, as though from deathlike state to life of activity and alertness!*Usho yadagnim samidhe chakartha vi yadaa tad chakshasaa Suryasya, yanmaanushaanyaskhshamaanaam ajeegad taddeveshu chakrashe bhadra mapnuh/*(Usha Devi! Once you are awaken, Agni Deva gets busy with Yagna Karyas; even before the rise of Surya, the entire World initiates the deeds of auspiciousness and Devatas too get alerted to await the launch of 'satkarmas') *Kiyaatyaa yassamayaa bhavaati yaa vayuryaascha nyunam vyuchhaan, anu purvaah kripate vaavashaanaa pradeedhyaanaa joshamanyaabhireti/* For how long indeed Devi Usha would be there! that is, before her appearance and disappearance! From then when she was not present and as to when that she would disappear what is the period of her entry and exit! In the past and as of now, what might be the rise -existence- and non existence subsequently, especially in the past and present!)

Prathama Mandala, Sukta 115, stanzas 1267-1272 or 1-6: *Chitram devaanaamudagaadaneekam chakshurmitrasya Varunasyaagneh, aapraadyaavaaprithivee antariksham Surya aatmaa jagatastadyushashchah/ Suryo Devimushassam rochamaanaam maryo na yoshaamabhyetipaschaat, yatraa nato Devayanto yugaani vitvante prati bhadraaya bhadram/ Bhadraa ashwaa haritah Suryasyah chitraa etagvaa anumaadyaasah, namasyanto diva aa prishthamasthuh pari dyaavaaprithivi yanti sadyah/ Tatsuryasya devatvam tanmihitvam madhyaa kartorvitatam sam jabhaara, Yadeyukta haritah sadhasyyaadaadaatri vaasastanute simasmai/ Tan mitrasya Varunasyaabhichakshe Suryom rupam krinute dyorupasthe, anantamanyadrushadasya paajah krishnamanyadvitatah sam bharanti/ Adyaa Devaa yuditaa Suryasya niramhasah pipritaa niravadyaat, Tanno mitro varuno maamahantaadtih sndhuh prithivi vuta dyoh/*'Jangama sthaavara jagat' or the world of mobile and immobile creation gets admirably activised by the emergence of Surya Deva on the Sky and his awesome appearance by the day break; Mitra-Varuna and the Devas therealong as also the attendant Devison firmament get warmed up and visualised nt only by the Beings of Bhuloka but also the dyuloka and antariksha too get filled up with splendour totally. Following the emergence of Devi Usha, Surya Deva is not far behind but the entire humanity and the yagna karyas do get rekindled even as the womanfolk are enlivened with their respective roles of their duties of joining their men in active service both on the field known as the karma bhumi as also the dharma bhumi along with total dedication and dutifullness! Surya Deva's 'saptaashva swarupi kiranas' or major rays of seven horse forms are of the very original luminosity endowed with auspicious waters first with tremendous dryness and subsequently with the joyful vrishti or rains to the divya lokaas expanding there behind to dyuloka right upto bhuloka. This indeed explains the supreme divinity of Surya Bhagavan. Once the day long occurence noticeable by the lokas then ceases to shine and gradually sinks into the like of tamishra naraka characterised by utter darkness. As a child gradually dozes off into the folds of its mother's lap, the shades of darkess gradually sink into the bed of tiresomeness and once again the gradual slippage into Agjnaanatva as the day long journey has ended !

Devas! Do kindly save us in this period of darkness and ignorance to let us not slide down into the temptations of 'dushkarmas' or sinful activities. May the Devatas of Mitra, Varuna, Aditi, Samudra , Prithvi and Divya lokas bless us to sustain our forbearance as of now and ever!

Prathama Mandala- Sukta 123-Stanzas 1386-98 on Usha:

pṛthū ratho dakṣiṇāyā ayojyainaṃ devāso amṛtāso asthuḥ, kṛṣṇādudasthādaryā vihāyāścikitsantī mānuṣāyakṣayāya / pūrvā viśvasmād bhuvanādabodhi jayantī vājaṃ bṛhatī sanutrī, uccā vyakhyad yuvatiḥ punarbhūroṣā aghan prathamā pūrvahūtau/ yadadya bhāghaṃ vibhajāsi nṛbhya uṣo devi martyatrā sujāte , devo no atra savitā damūnā anāghaso vocati sūryāya / ghṛhaṃ-ghṛhamahanā yātyachā dive-dive adhi nāmā dadhānā , siṣāsantī dyotanā śaśvadāghādaghram-aghramid bhajatevasūnām / bhaghasya svasā varuṇasya jāmiruṣaḥ sūnṛte prathamā jarasva, paścā sa daghyā yo aghasya dhātā jayema taṃ dakṣiṇayā rathena / udīratāṃ sūnṛtā ut purandhīrudaghnayaḥ śuśucānāsoasthuḥ, spārhā vasūni tamasāpaghūḷhāviṣ kṛṇvantyuṣaso vibhātīḥ/ apānyadetyabhyanyadeti viṣurūpe ahanī saṃ carete, parikṣitostamo anyā ghuhākaradyauduṣāḥ śośucatā rathena/sadṛśīradya sadṛśīridu śvo dīrghaṃ sacante varuṇasyadhāma, anavadyāstriṃśataṃ yojanānyekaikā kratuṃ pariyanti sadyaḥ / jānatyahnaḥ prathamasya nāma śukrā kṛṣṇādajaniṣṭa śvitīcī, ṛtasya yoṣā na mināti dhāmāhar aharniṣkṛtamācarantī / kanyeva tanvā śāśadānāneṣi devi devamiyakṣamāṇam, saṃsmayamānā yuvatiḥ purastādāvirvakṣāṃsi kṛṇuṣe vibhātī / susaṃkāśā mātṛmṛṣṭeva yoṣāvistanvaṃ kṛṇuṣe dṛśe kam, bhadrā tvamuṣo vitaraṃ vyucha na tat te anyā uṣasonaśanta/ aśvāvatīrghomatīrviśvavārā yatamānā raśmibhiḥ sūryasya, parā ca yanti punarā ca yanti bhadrā nāma vahamānāuṣāsaḥ / ṛtasya raśmimanuyachamānā bhadram-bhadraṃ kratumasmāsu dhehi, uṣo no adya suhavā vyuchāsmāsu rāyo maghavatsu ca syuḥ /
(Amara Deva Ganas are seated on the huge celestial chariot, most significantly among them being Devi Usha to herald happiness all over and uproot darkness by replacing it with fantastic illumination. She wakes up all the Pranis in the Universe and is seated gloriously being the special Goddess of sustenance and happiness and significantly the singular source of brighness and energy and the univeral uprooter of darkness, mischief and the evil. Jyotirmayi Usha never fails to collect the havir bhaaga, and once satisfied she blesses all the participants of the Sacred Agni Karya.She knocks at every door of the Beings and realises the true picture of the concerned family and of their requirements herself. As the foremost administrator of the Human Beings she distributes dhana-dhanyas to every household as per their deservedness on account of their erstwhile paapa-punyas. She readily extends her helping hand to enable the humans to maintain norms of decency and wherever necessary to put them on the right tracks. She seeks to correct them in their demeanor and even admonish and if need be punish them too. Even as she grants amenities of food and prosperity, she also prompts them to part with some portions by charities and desist the feelings of avarice and narrowmindedness. She is the sister of Bhaga Deva and Varuna Deva,worthy of commendation in her liberal outlook but expecting the recipients of her grace while also expecting them to do likewise even in a limited manner. Devi! Do influence us with 'udaarata, sunruta' or liberalism and truthfulness; may the radiant flames of Agni remain likewise always and may the 'tamasa acchaadita' or the dark shadowed earnings or black money be made fully realised. The thick veil of darkness in the nights and the ever relieving brightness of Usha Devi come and go alternately. As of today, so does tomorrow. Human aspirations thus alternate themselves. In this 'bhramana sheela jagat' the eternal truth is hidden for the mankind. This evening too, human aspirations never die as for certain Pavitra Devi arrives and thirty-thitry yojanas are covered well ahead that Surya Deva could cover in the race with Surya! Precisely at the rising time of the dawn, the gold coloured Tejaswini encounters all the Beings to ascertain their individual 'what abouts' and of they are not yet woken up she still visits all the same. Ashwas and Dhenusare her special attention and blesses those who look after the animals well. Devi! Even as we are delighted with the appearance of Surya Deva, you indeed are the one to usher and set our feelings and attitudes even, to get ready with our daily responsiblities and duties, by shaking us up from inactivity to dynamism, hope and aspiration! Bless us for the day till you return, smile and shine!)

Prathama Mandala-Sukta 164-Stanzas 1716-63) 1716-22) *asya vāmasya palitasya hotustasya bhrātā madhyamo astyaśnaḥ, tṛtīyo bhrātā ghṛtapṛṣṭho asyātrāpaśyaṃ viśpatiṃ saptaputram/sapta yuñjanti rathamekacakrameko aśvo vahati saptanāmā,trinābhi cakramajaramanarvaṃ yatremā viśvā bhuvanādhitasthuḥ/ imaṃ rathamadhi ye sapta tasthuḥ saptacakraṃ sapta vahantyaśvāḥ, sapta svasāro abhi saṃ navante yatra ghavāṃ nihitā sapta nāma/ko dadarśa prathamaṃ jāyamānamasthanvantaṃ yadanasthā bibharti, bhūmyā asurasṛghātmā kva svit ko vidvāṃsamupa ghāt praṣṭumetat/ pākaḥ pṛchāmi manasāvijānan devānāmenā nihitā padāni, vatse baṣkaye.adhi sapta tantūn vi tatnire kavaya otavāu/ acikitvāñcikituṣaścidatra kavīn pṛchāmi vidmane na vidvān , vi yastastambha ṣaḷ imā rajāṃsyajasya rūpe kimapi svidekam/iha bravītu ya īmaṅgha vedāsya vāmasya nihitaṃ padaṃ veḥ, śīrṣṇaḥ kṣīraṃ duhrate ghāvo asya vavriṃ vasānā udakaṃ padāpuḥ/*(We have the great vision of Jagatpaalaka Surya Deva along with seven sons as his sapta kiranas.His brother the illustrious Vayu Deva resides at 'madhyaantariksha' or the Central Sky; his another brother is the famed Tejaswi Agni Deva. His chariot has only one 'chakra' which has seven spokes of 'sapta varnas' or colours and 'sapta kaala vargas'viz. ayana-ritu-maasa-paksha-dina-raatri-muhurta. This is thus the Kaala Chakra the Wheel of Time and has the axis or the Universe with three naabhis viz. dyuloka-antariksha-and prithvi; indeed the kaala chakra is eternal-and nevr ever fails defying repairs, alterations, and extensions with constant speed and punctuality. This wheel is run by seven horses and these have seven 'swaras'. Besides, seven sisters keep rendering songs and tunes commending the magnificence of Lord Surya ever active all along the timings. *ko dadarśa prathamaṃ jāyamānamasthanvantaṃ yadanasthā bibharti, bhūmyā asurasṛghātmā kva svit ko vidvāṃsamupa ghāt praṣṭumetat/ pākaḥ pṛchāmi manasāvijānan devānāmenā nihitā padāni, vatse baṣkaye.adhi sapta tantūn vi tatnire kavaya otavāu/* Who indeed in the Universe assumes the task of sustaining those of 'Charaachara' Beings possessing an ' asthi' or a body! How indeed the 'praanis' got originated from with life, body , blood and flesh besides consciousness also named 'antaratma'. Who on earth knows this secret to these inexplicable interroga -tions. The most intelligent human brains fail to realise the secretive steps and actions that Devas perform! For the sake of the cow calf, how indeed the seven rays of Surya Deva reach milk to feed it! [Even the latest technology has no definitive replies excepting probabilities and conjuctures] By whose excellence the Lokas are kept balanced and stabilised! What is the 'tatwa' or philosophy of the birthless Prajapati and what is his form and profile. Persons of top technological expertise from all over the Universeneed to be asked to reply these actual existential situations!)

1723-34) *mātā pitaraṃ ṛta ā babhāja dhītyaghre manasā saṃ hi jaghme, sā bībhatsurgharbharasā nividdhā namasvanta idupavākamīyuḥ/ yuktā mātāsīd dhuri dakṣiṇāyā atiṣṭhad gharbho vṛjanīṣvantaḥ,amīmed vatso anu ghāmapaśyad viśvarūpyaṃ triṣu yojaneṣu/ isro mātṝstrīn pitṝn bibhradeka ūrdhvastasthau nemava ghlāpayanti,mantrayante divo amuṣya prṣṭhe viśvavidaṃ vācamaviśvaminvām/dvādaśāraṃ nahi tajjarāya varvarti cakraṃ pari dyāṃ ṛtasya, ā putrā aghne mithunāso atra sapta śatāni viṃśatiśca tasthuḥ/ pañcapādaṃ pitaraṃ dvādaśākṛtiṃ diva āhuḥ pare ardhe purīṣiṇam, atheme anya upare vicakṣaṇaṃ saptacakre ṣaḷara āhurarpitam/ pañcāre cakre parivartamāne tasminnā tasthurbhuvanāni viśvā, tasya nākṣastapyate bhūribhāraḥ sanādeva na śīryate sanābhiḥ/ sanemi cakramajaraṃ vi vāvṛta uttānāyāṃ daśa yuktā vahanti, sūryasya cakṣū rajasaityāvṛtaṃ tasminnārpitā bhuvanāni viśvā/ sākaṃjānāṃ saptathamahurekajaṃ ṣaḷ id yamā ṛṣayo devajā iti, teṣāmiṣṭāni vihitāni dhāmaśa sthātre rejante vikṛtāni rūpaśaḥ/ striyaḥ satīstānu me puṃsa āhuḥ paśyadakṣaṇvān navi cetadandhaḥ, kaviryaḥ putraḥ sa īmā ciketa yastā vijānāt sa pituṣ pitāsat/ avaḥ pareṇa para enāvareṇa padā vatsaṃ bibhratī ghaurudasthāt, sā kadrīcī kaṃ svidardhaṃ parāghāt kva svit sūte nahi yūthe antaḥ/avaḥ pareṇa pitaraṃ yo asyānuveda para enāvareṇa, kavīyamānaḥ ka iha pra vocad devaṃ manaḥ kuto adhi prājātam/ ye arvāñcastānu parāca āhurye parāñcastānu arvāca āhuḥ, indraśca yā cakrathuḥ soma tāni dhurā na yuktā rajaso vahanti/*
(Mother Prithvi actively participated in the Yagjna and served Surya Deva in dyuloka well and got conceived; even before their physical contacts, they had been exchanging pleasantries at the mental level and subsequently too continued to do so to alert about her welfare. Prithvi's dependence on Surya is indeed a matter undisputed. The garbha shakti is empowerd by the ever active Parjanya the Rain/ Cloud

Deva and of Vaayu and of course of Surya Himself. As the garbha advanced, the calves or clouds arrived and the cows in the form of kirnaas too and the Univese was born. Prajapati the combined swarupa of prithvi-antariksha-and dyulok takes care of the three mothers and three fathers viz.agni-vaayu-surya swarupis. None of these is ever tired. The 'Ruta' or the Yagjna of Creation or the Kaala Chakra run by Surya has twelve Rashis and twelve Rupas or forms; besideshe is seated on seven chakras of ayana-maasa-ritu, paksha, dina, ratri, muhurta. The srishti chakra with the sturdy axis is eternally on the move. As the 'ati vyapak prakriti' expands itself then 'pancha praana and pancha upa praanas' are formed while Surya Rupi's eyes are lit up as they inherently have water and thus the universe is totally protected. Now, the explanation of Virat Srishti, Kaala maana and Rishis in seven units: in respect of Srishti the seventh Loka is added as the Satya Loka; in regard to six Rithus or Seasons the seventh addition is Satya Loka; as regards the significance of Sapta Rishis these refer to two each of eyes and ears-two divisions of nose-and one tongue; these expressions could be used as per the context. The sapta kiranas are feminine yet masculine being capable of conception, with the ability of remote vision as enabled by 'doora darshi putras'called Sadhakaas.[As per the explanation of Genetic Science, feminity cum masculinity is possible while Chromogems indicates that by the sexes could possess their respective features too]. The poshana kiranas of Surya Deva are meant for sustenance take the form of cows as uner the dyuloka and on bhumi while the calves represent the 'jeevana tatwa' or the Science of Living! [As per the explanation of Material Science, minute rays could travel from earth to hemisphere -half of the Universe- as fast both ways] Indeed those vidwans or men of letters and high knowledge worship Surya Deva the father figure *on* earth, and Agni Deva as being *above* the earth. How could this secret be precisely explained by any he Universe to come near and go farther, thus resulting in the feeling of 'paribhramana' of the cycle! intellectual! In this fast moving universe, whosoever and whatever comes near goes farther and vice versa, but where these are going and returning from! Soma Deva! Is this due to Indra Deva's effort to move the kaala chakra and the resultant revolution of the Universe. When one looks at the sky in the nights, do not the positions of moon and stars change day by day!

1735-41) *dvā suparṇā sayujā sakhāyā samānaṃ vṛkṣaṃ pari ṣasvajāte, tayoranyaḥ pippalaṃ svādvattyanaśnannanyo abhi cākaśīti/ yatrā suparṇā amṛtasya bhāghamanimeṣaṃ vidathābhisvaranti, ino viśvasya bhuvanasya ghopāḥ sa mā dhīraḥ pākamatrā viveśa/ yasmin vṛkṣe madhvadaḥ suparṇā niviśante suvate cādhi viśve, tasyedāhuḥ pippalaṃ svādvaghre tan non naśad yaḥpitaraṃ na veda / yad ghāyatre adhi ghāyatramāhitaṃ traiṣṭubhād vā traiṣṭubhaṃ niratakṣata,yad vā jaghajjagha -tyāhitaṃ padaṃ ya it tad viduste amṛtatvamānaśuḥ/ghāyatreṇa prati mimīte arkamarkeṇa sāma traiṣṭubhena vākam,vākena vākaṃ dvipadā catuṣpadākṣareṇa mimate sapta vāṇīḥ/ jaghatā sindhuṃ divyasthabhāyad rathantare sūryaṃ paryapaśyat, ghāyatrasya samidhastisra āhustato mahnā pra ririce mahitvā /upa hvaye sudughāṃ dhenumetāṃ suhasto ghodhughuta dohadenām, śreṣṭhaṃ savaṃ savitā sāviṣan no.abhīddho gharmastadu ṣu pra vocam/* (Two birds named Suparna and Sayujya settle down on the same branch of a tree; the analogy is of Jeevatma and Paramatma settled on Prakriti or the physical body. Suparna enjoys the fruits of tree the Maya, while the latter desists from eating and merely watches. The Jeevatma prefers the experiences of the joys and sorrows of life even while thinking of 'marana dharma' or the certainty of death sooner or later and taking the name of the Almighty all the same. Indeed, divinity is attainable if a praani is able to practise gayatri chhanda on earth, trishthub chanda on reaching the antariksha and jagati chanda subsequently; then amaratwa is possible for certain. Paramatma devised gayatri chhanda to Prana on earth, while the groups of 'Richas' devised Saama Veda, the Trishthub chhanda is devised by yajur vaakya as also by dwipada or chatushpada chhanda vaani. Surya Deva installed Prajapati in dyuloka with original waters; the medium of vrishti or rains Surya and Prithvi interacted. Devi Gayatri has stakes in tri-paadas viz. Agni, Vidyutand Surya, the last one representing Prithvi, Dyu and Antariksha. Needless to say that all the might and power is drawn from Prajapati alone. Now, we invoke 'go maata' or Mother Prakriti to yield us milk or contentment. Savita Deva! do provide us with the top quality milk which only tapasvinis and jeevana saadhakas only could afford.

1742-44) *hiṅkṛṇvatī vasupatnī vasūnāṃ vatsamichantī manasābhyāghāt, duhāmaśvibhyāṃ payo aghnyeyaṃ sa vardhatāṃ mahate saubhaghāya/ ghauramīmedanu vatsaṃ miṣantaṃ mūrdhānaṃ hiṃṃ akṛṇon mātavā u, sṛkvāṇaṃ gharmamabhi vāvaśānā mimāti māyuṃ payate payobhiḥ / ayaṃ sa śiṅkte yena ghaurabhīvṛtā mimāti māyuṃ dhvasanāvadhi śritā, sā cittibhirni hi cakāra martyaṃ vidyud bhavantī prati vavrimauhata/*
(Cows are never to be killed, as they provide milk, ghee, curd, and food and prosperity, besides the very endearing and auspiscous scene of how its calf approaches the mother. A cow closes its eyes with the display of pleasure uttering such sounds of contenment and literally cries in joy as the calf approaches its udder. The calf too makes such blurping sounds as it enjoys the flowing milk with extreme satisfaction. While the calf jumps with love as it approaches the mother who obviously reciprocates as human mothers and kids are put to shame for their openness of mutual affection.

1745-51:*anacchaye turaghātu jīvamejad dhruvaṃ madhya ā pastyānām, jīvo mṛtasya carati svadhābhiramartyo martyenā sayoniḥ/ apaśyaṃ ghopāmanipadyamānamā ca parā ca pathibhiścarantam, sa sadhrīcīḥ sa viśūcīrvasāna ā varīvarti bhuvaneṣvantaḥ/ ya īṃ cakāra na so asya veda ya īṃ dadarśa hirughin nutasmāt , sa māturyonā parivīto antarbahuprajā nirṛtimā viveśa/ dyaurme pitā janitā nābhiratra bandhurme mātā pṛthivīmahīyam, uttānayoścamvoryonirantaratrā pitā duhiturgharbhamā -dhāt/ pṛchāmi tvā paramantaṃ pṛthivyāḥ pṛchāmi yatra bhuvanasyanābhiḥ, pṛchāmi tvā vṛṣṇo aśvasya retaḥ pṛchāmi vācaḥ paramaṃ vyoma / iyaṃ vediḥ paro antaḥ pṛthivyā ayaṃ yajño bhuvanasya nābhiḥ, ayaṃ somo vṛṣṇo aśvasya reto brahmāyaṃ vācaḥparamaṃ vyoma/ saptārdhagharbhā bhuvanasya reto viṣṇostiṣṭhanti pradiśāvidharmaṇi, te dhītibhirmanasā te vipaścitaḥ paribhuvaḥ pari bhavanti viśvataḥ/na vi jānāmi yadivedamasmi niṇyaḥ saṃnaddho manasā carāmi, yadā māghan prathamajā ṛtasyādid va[co aśnuve bhāghamasyāḥ/*
(A human who is extremely dissipated as he loses his consciouness and collapses finally, then the body becomes still and gets ready for burial. But the Soul is indestructible and gets freed. But Surya Deva neither collapses nor terminated; on the other hand, he saves and protects Beings and Lokas as a huge mass of luminosity as all could vision but never be able to stare. None knows who created Him but everybody realises that He is the creator and the sustainer *par excellence.* Stated as stationed in dyuloka, He is the Father and the close friend too. He is the 'naabhi' or the axis of the Universe. This huge Prithvi is our mother and being at as his residence of dyuloka He got Prithvi conceived. The Inner Voice of Sub-consciousness asked the following questions: What indeed is the final resting point of Prithi the mother! Which is center point of Tri Bhuvanas! What is the power and tenacity of the Seven Horses! What and where is the Vani or the Inner Voice arising from! The replies are in the nexr stanza: Yagjna Vedi is the ultimate restful place for Prithvi. Yagjna is the samsara chakra's axis. Soma is the veerya or shakti. Brahma is the creator of the Vedas which is the ' Vaani' or the Inner Voice of Paramatma.The manifestation of the entire Universe was the outcome of Prakriti or Maha Maya and her 'manas' or mental energy, praana or life force, and pancha bhutas and her seven sons. The sarva vyaapi prajapati is performing his duty as insructed by Paramatma and the basic ability to do so is due to His jnaana-vyapaka-sankalpa shakties!The self consciousness or Antaratma chided the Sub Consciousness : You are also asking me astohowI am and about my well-being; don't you realise that I am not free but tied to a temporary mortal body! You asked me the questions and then only my voice came alive!

1753-67: *apāṃ prāṃ eti svadhayā ghṛbhīto.amartyo martyenā sayoniḥ, tā śaśvantā viṣūcīnā viyantā nyanyaṃ cikyurna nicikyuranyam/ ṛco akṣare parame vyoman yasmin devā adhi viśve niṣeduḥ ,yastan na veda kiṃ ṛcā kariṣyati ya it tad vidusta ime samāsate/ sūyavasād bhaghavatī hi bhūyā atho vayaṃ bhaghavantaḥ syāma, addhi tṛṇamaghnye viśvadānīṃ piba śuddhamudakamācarantī/ ghaurīrmimāya salilāni takṣatyekapadī dvipadī sā catuṣpadī , aṣṭāpadī navapadī babhūvuṣī sahasrākṣarā parame vyoman / tasyāḥ samudrā adhi vi kṣaranti tena jīvanti pradiśaścatasraḥ,tataḥ kṣaratyakṣaraṃ tad viśvamupa jīvati/ śakamayaṃ dhūmamārādapaśyaṃ viṣūvatā para enāvareṇa, ukṣāṇaṃ pṛśnimapacanta vīrāstāni dharmāṇi prathamānyāsan/ trayaḥ keśina ṛtuthā vi cakṣate saṃvatsare vapata eka eṣām, viśvameko abhi caṣṭe śacībhirdhrājirekasya dadṛśena rūpam/ catvāri vāk parimitā padāni tāni*

vidurbrāhmaṇā ye manīṣiṇaḥ, ghuhā trīṇi nihitā neṅghayanti turīyaṃ vāco manuṣyā vadanti/ indraṃ mitraṃ varuṇamaghnimāhuratho divyaḥ sa suparṇo gharutmān, ekaṃ sad viprā bahudhā vadantyaghniṃ yamaṃ mātariśvānamāhuḥ /kṛṣṇaṃ niyānaṃ harayaḥ suparṇā apo vasānā divamut patanti, ta āvavṛtran sadanād ṛtasyādid ghṛtena pṛthivī vyudyate/ dvādaśa pradhayaścakramekaṃ trīṇi nabhyāni ka u tacciketa, tasmin sākaṃ triśatā na śaṅkavo.arpitāḥ ṣaṣṭirna calācalāsaḥ/ yaste stanaḥ śaśayo yo mayobhūryena viśvā puṣyasi vāryāṇi , yo ratnadhā vasuvid yaḥ sudatraḥ sarasvati tamiha dhātave kaḥ/ yajñena yajñamayajanta devāstani dharmāṇi prathamānyāsan, te ha nākaṃ mahimānaḥ sacanta yatra pūrve sādhyāḥ santi devāḥ/ samānametadudakamuccaityava cāhabhiḥ,bhūmiṃ parjanyā jinvanti divaṃ jinvantyaghnayaḥ/ divyaṃ suparṇaṃ vāyasaṃ bṛhantamapāṃ gharbhaṃ darśatamoṣadhīnām, abhīpato vṛṣṭibhistarpayantaṃ sarasvantamavase johavīmi/
(The Avinasha Atma or the Eternal Soul is bound by 'marana dharma' and is born again and again in countless 'garbhas'. Then It has its holding capacity for a few years in a body and then is reborn again. The body withers in course of time yet the Soul which is indivisible remains for ever as there is no second Soul on rebirth. The Ruchas or Stanzas of Vedas too are of everlasting resoundings on the 'Parama Vyoma' or the Gigantic Sky. One might say as to what avail these Ruchas are of! Only the knowledgeable ones realise their implication and possibility of their application. In these ruchas, the Sacred cows are represented as the 'Veda Vaanis' divided in to the Chhando bhagaas of a single, two, four, or eight and countless divisions as relevent to varied applications and contexts - indeed these are 'sarva vyapis' on the Skies as reverberations which only sensitive ears could hear to notice. The radiant rays of Surya along with water flows reach all the directions and provide life to all the Live Beings in the worlds. One could then sight at distance lot of smoke and a fire pit where in a special yagjna karya, ritvi ganas are cooking the most potent soma rasa. Three very prominent kiranas viz. Surya-Agni- Vaayu with simultaneous rendering of relevant Richas are busy as Suryasowing the samskara, Agni is brightening the Vishva, though Vaayu is nor perceivable. It is learnt that there are four kinds of Vaani of which three are definable viz. Para-Pashyanti-Madhyama, while the fourth one is not audible and that last category is 'Vaikhari.'Vidwans delineate the magnificence of Paramatma in diverse ways; they describe Him as Indra for opulence, Mitra for well being, Varuna for fame, and Agni for radiance. The regular and prompt speed of Surya Deva along with Varuna Deva for supply of water reach Surya Mandala and the clouds at antariksha convert themselves in the form of rains targetting Prithvi and irrigates the crops there. The single kaala chakra with twelve 'naabhis'/ raashis,three rithus, and 360spokes happen to provide 'poshan' or feed to the 'Jagat'. Devi Saraswati! Do mercifully appear in the glorious form of 'stana' to rain to mankind the milk of sustenance which provides tushti-pushti-aishwarya-and kalyana or contentment-strength- opulence and auspiciousness. Devas influence performing yagjnas as their dharma karma is their priority; it was through yagjnas only that the vidwans on earth paved their ways to divinity. The water utilised at yagjnas goes up to skies and retuns manifold as copius rains to earth as the 'aahutis' on earth saturate the Devas in dyulokas and thus the circle goes for ever.

Rig Veda Triteeya Mandala: Sukta 61 stanzas 3028-3034 or stanzas 1-7 on Usha Devi

uṣo vājena vājini pracetā stomaṃ juṣasva ghṛṇato maghoni, purāṇī devi yuvatiḥ purandhiranu vrataṃ carasi viśvavāre/ uṣo devyamartyā vi bhāhi candrarathā sūnṛtā īrayantī, ā tvā vahantu suyamāso aśvā hiraṇyavarṇāṃ pṛthupājaso ye / uṣaḥ pratīcī bhuvanāni viśvordhvā tiṣṭhasyamṛtasya ketuḥ, samānamar - thaṃ caraṇīyamānā cakramiva navyasyā vavṛtsva/ ava syūmeva cinvatī maghonyuṣā yāti svasarasyapatnī, svarjanantī subhaghā sudaṃsā āntād divaḥ papratha ā pṛthivyāḥ / achā vo devīmuṣasaṃ vibhātīṃ pra vo bharadhvaṃ namasā suvṛktim, ūrdhvaṃ madhudhā divi pājo aśret pra rocanā ruruce raṇvasandṛk/ ṛtāvarī divo arkairabodhyā revatī rodasī citramasthāt, āyatīmaghna uṣasaṃ vibhātīṃ vāmameṣi draviṇaṃ bhikṣamāṇaḥ / ṛtasya budhna uṣasāmiṣaṇyan vṛṣā mahī rodasī ā viveśa, mahī mitrasya varuṇasya māyā candreva bhānuṃ vi dadhe purutrā / (Aishwaryavati Usha! Being an outstanding Jnaanavati, please pay your attention to our stotras. You are very ancient but look so

charming and youthful. Being a high intellectual, do grace this Sacred Sacrifice. The sight of your arrival in the golden chariot, your pleasing demeanour that you conduct yourself and the endearing conversation that you talk with grace truly overwhelming. You are so resplendent with Surya Kiranas as your entry to this Yagjna ushers is so mesmerising. You are the eternal traveller every day to all the lokas holding the banner of glorious victory literally on the top of the sky. The ever fresh Devi! What indeed is the secret of ever sparkle and cleanliness despite the longest travel ever in the Universe day in and day out by the same and exhausting route again and again! As you chase the shadows of thick darkness, the moment the chariot passes by how admirably the darkness vanishes into golden brightness from one end to another so swiftly right from dyuloka to Prithvi! Surya Patni Swarupi, you are the harbinger of Surya Bhagavan to initiate the sacred task of subduing 'tamas' and ushering 'jyoti' alighting as it were from dyuloka to Prithvi. Agni Deva! as the embodiment of Truthfulness is facing you with luster, you may now initiate the yagjna kaarya by offering havishya to various Devas.The prompter of 'vrishti' or timely rains Surya Deva! Devi Usha is now visioned between dyuloka and Prithvi and Mitra and Varunas too could initiate their Sacred Dharmas too now!

Rig Veda Chaturtha Mandala: Sukta 40 stanza 3499 or stanza 5: *Hamasam shuchi shadvasurantih antariksha sadyotaa vedi shadatithira dronasat, nrishada vara sadruta sadyoma sadbajaa gojaa ritajaa adrijaa ritam/* Surya as hamsa or swan is settled on the antariksha along with Vayu, while Agni is seen as the 'hota'at the agjna vedis on bhumi as the venerated guest of high honour. 'Ritu' or Brahma the Truth is available at the glorious residences of distinguished vidwans, Rishis, yagjna sthalas and antariksha. The Ritas are existent in water flows, Surya kiranas, in theTruthfulness and in high mountains.

RigVeda Panchama Mandala: Sukta 40 stanzas 3943 -3952 or stanzas1-9:

*Aa yāhy adribhiḥ sutaṃ somaṃ somapate piba, vṛṣann indra vṛṣabhir vṛtrahantama/ vṛṣā ghrāvā vṛṣā mado vṛṣā somo ayaṃ sutaḥ,vṛṣann indra vṛṣabhir vṛtrahantama/ vṛṣā tvā vṛṣaṇaṃ huve vajriñ citrābhir ūtibhiḥ,vṛṣann indra vṛṣabhir vṛtrahantama/ ṛjīṣī vajrī vṛṣabhas turāṣāṭ chuṣmī rājā vṛtrahā somapāvā , yuktvā haribhyām upa yāsad arvāṅ mādhyaṃdine savane matsad indraḥ / yat tvā sūrya svarbhānus tamasāvidhyad āsuraḥ, akṣetravid yathā mughdho bhuvanāny adīdhayuḥ /Svarbhānor adha yad indra māyā avo divo vartamānā avāhan, ghūḷhaṃ sūryaṃ tamasāpavratena turīyeṇa brahmaṇāvindad atriḥ / Maa maamim tava santam atra irasyā drughdho bhiyasā ni ghārīt / tvam mitro asi satyarādhās tau mehāvataṃ varuṇaś ca rājā/ghrāvṇo brahmā yuyujānaḥ saparyan kīriṇā devān namasopaśikṣan / atriḥ sūryasya divi cakṣur ādhāt svarbhānor apa māyā aghukṣat / yaṃ vai sūryaṃ svarbhānus tamasāvidhyad āsuraḥ, atrayas tam anv avindan nahy anye aśaknuvan /*Somapaalaka Indra Deva! Do rejoice this Soma Rasa as laboured by heavy boulders; You had enjoyed this Soma Rasa while destroying Vritrasura and along with Marut Devatas continued the soma rasa drinking while relaxing as also while lokas are enjoying excellent rains too resulting in all round happiness and excellent crops thereafter following the copious rains! Indra! you are the reputed destroyer of all foes in a sweep, even as the sacred seven horses tied to your chariot reach the mid day by Surya Bhagavan. So saying Indra told Surya: On your own while relaxing now, Rahu attacks you Deva Surya even as the tamishra hell is over shadowing the lokas ! Indra Deva, you had saved the vidyamaan Swarbhaanu Rahu from Maya and Maharshi Atri utilised very powerful mantras to let not tamishra naraka overshadow Surya Deva. The latter then thanked both Agni and Varuna Deva too for their help in this context. Ritwija Atri Maharshi then facilitated soms rasa as attained from Indra and the worship as so obtained dispersed the impact of Maya and none else could have saved taamishra from Swarbhanu Rahu!

Rig Veda Saptama Mandala: Sukta 60 stanzas 5636-43 or stanzas 1-8: *Yadadya sūrya bravo.anāghā udyan mitrāya varuṇāya satyam, vayaṃ devatrādite syāma tava priyāso aryaman ghṛṇantaḥ / eṣa sya mitrāvaruṇā nṛcakṣā ubhe udeti sūryo abhi jman, viśvasya sthāturjaghataśca ghopā ṛju marteṣu vṛjinā*

capaśyan / ayukta sapta haritaḥ sadhasthād yā īṃ vahanti sūryaṃ ghṛtācīḥ, dhāmāni mitrāvaruṇā yuvākuḥ saṃ yo yūtheva janimāni caṣṭe / ud vāṃ pṛkṣāso madhumanto asthurā sūryo aruhacchukramarṇaḥ/ yasmā ādityā adhvano radanti mitro aryamā varuṇaḥsajoṣāḥ, ime cetāro anṛtasya bhūrermitro aryamā varuṇo hi santi / ima ṛtasya vāvṛdhurduroṇe śaghmāsaḥ putrā aditerad -abdhāḥ/ ime mitro varuṇo dūḷabhāso.acetasaṃ ciccitayanti dakṣaiḥ,api kratuṃ sucetasaṃ vatantastiraści - daṃhaḥ supathānayanti/ ime divo animiṣā pṛthivyāścikitvāṃso acetasaṃ nayanti, pravrāje cin nadyo ghādhamasti pāraṃ no asya viṣpitasya parṣan/ yad ghopāvadaditiḥ śarma bhadraṃ mitro yachanti varuṇaḥ sudāse , asminnā tokaṃ tanayaṃ dadhānā mā karma devaheḷanaṃ turāsaḥ/(Surya Deva! Even at the 'anushthaana' or worship time early mornings, do kindly have us totally freed us from sinfulness and of lapses.Do very kindly make us endeared to Mitraavaruna Devas too. Aryamaan! Let us be deserved of by your sympathy and benevolence. Mitra Varuna Devas! May this Surya, Prithivi and Antariksha be merciful to us in a manner of sympathy to all the Beings as most of them tend to err consciously or unconsciously and guide them on to the path of dharma and nyaaya. Mitra Varuna Devas! This outstanding sourcer of water and the sacred rider of saptha varna horses drawn by the chariot viz. Bhaskara Deva be kind to the humanity and other 'Praanis' as the majority of them know not due to ignorance or evil orientation of mind. Mitra Varuna Devas! We do offer the 'havyaanna'by the means of yagjna karyas; do very kindly be contented by covering our lapses and ensure that Lord Surya passing by antariksha provides constant guidance to the worlds on the sancrosanct path by which Aditya, Mitra, Varuna, Aryama and other illustrious Devas shower auspiciousness to lokaas , and bless them with virtue, happiness and contentment. Indeed these Devaganas of Mitra- Varuna-Aryama are always benign and provider of benevolence yet none could put them to duress; in fact they always to influence them to be virtuous; even cruel humans or stupids deep in ignorance are blessed them as buddhivaans and karma nishtha persons yet the intractable and unreasonable kind are punished to become eligible for mental adjustments; then such hopeless characters are reformed and transformed of their psyche totally. Indeed even rocky mountains could gradually wither away into rivers of ideal courses and thus cruelty and irresponsibility could peel off to noblity and high merit due to celestial intervention. May Mitra-Aryama and Varuna Deva bestow supreme fulfillment to those who are committed to yagna karyaas and also let the generations next be healthy and prosperous besides being unswerving in their commitment to ever-long righteousness. Those who ignore the Devas on the Yagjna Vedis and cease to worship them would be eventually be punished by humiliation and untimely death. Mitra Varunas are always on the look out for those involved in daana-dharmas and reserve them for higher lokas and most certainly save them from evil forces).

Rig Veda Saptama Mandala : Sukta 60: stanza1: *Yayadya Surya brabonaagaa udyanmitraaya Varunaaya satyam, vayam denaanaadite syaama tava priyoso aryamaan grinantah/* Surya Deva! while at the time of your Udaya kaala, may our 'anushthaana samaya' or time of our worship be totally freed from blemishes. Aditi Devi! May we deserve to be endeared by Mitraavaruna Devas and Aryamaan Devas.

Sukta 62 stanzas 1-3: *Utsuryo brihadar chishmashret puru vishvaa janim maanushaanaam, samo divaa darusho rochamaanah kritwaa kritah sukritah katrubhirbhut/ Sasurya prati puro na ud gaa yebhih stoto-mebhiretashobhirevaih, pra no mitraaya varunaaya vochonaagaso aryamne agnavecha/* Bhaskara Deva on his rise with increasing radiance through out the day proves himself as the ultimate refuge and safeguard of all the Beings in the worlds. Being the ever worshipped Director and Producer of all the 'praanis' especially through the medium of Yagjna karyas, Paramatma who also created Tri Murtis had Himself manifested Bhaskara Deva. Surya Bhagavan! Be pleased by our 'stotras' as you disperse and scatter your profuse rays from the Celestial 'Saptashvas' riding high on the 'antariksha'even as sensitising the Devas of Mitra-Varuna-and Agni Deva of our worshipful faiths and prayers to them all too. We are merely humans and have obvious limitations in properly and adequately conveying our heart felt services as provided to the totality of Beings on earth and indeed you are the singular Bhagavan whom we see, feel, and enjoy your refuge. Hence this special request to continue showering their goodwill, kindness and what all we seek from them too.

Sukta63 stanzas 1-6: *Ud veti subhagho viśvacakṣāḥ sādhāraṇaḥ sūryo mānuṣāṇām | cakṣur mitrasya varuṇasya devaścarmeva yaḥ samavivyak tamāṃsi || ud veti prasavītā janānāṃ mahān keturarṇavaḥ sūryasya | samānaṃ cakraṃ paryāvivṛtsan yadetaśo vahati dhūrṣu yuktaḥ || vibhrājamāna uṣasām upasthād rebhairudetyanumadyamānaḥ | eṣa me devaḥ savitā cachanda yaḥ samānaṃ na prami nāti dhāma || divo rukma urucakṣā udeti dūrearthastaraṇirbhrājamānaḥ | nūnaṃ janāḥ sūryeṇa prasūtā ayannarthāni kṛṇavannapāṃsi || yatrā cakruramṛtā ghātumasmai śyeno na dīyannanveti pāthaḥ | prati vāṃ sūra udite vidhema namobhirmitrāvaruṇota havyaiḥ || nū mitro varuṇo aryamā nastmane tokaaya varivo dadhantu, sugaa no vishvaa supathaani santu yuyam paat svastibhih sadaa nah ||*

(Just as the attractive eyes of Mitra Varuna who is not only prosperous but distributes prosperity too, Surya Deva rises as though the darkness is skinned out and illumination is spread far and wide. He who creates humanity and bestows them the awareness of how to live and seek happiness at every level is at he helm of 'kaala chakra' and is always duty minded and having risen at the 'usha kaala' enjoys his daily ride driven by the 'saptaashvaas' with luxury and joy! He rises every morning to perhaps allow the opportunity to his devotees and followers to sing hymns of admiration and dedication. Thus He also fulfills the needs and wishes as the former even without asking for and and the latter by special requests! Yet His outstanding fund of radiance by bestowing His blessings would never ever diminish but enhances without regard to His so called Rise by the day and Fall of the night. While even being distant to Earth, the Blessed Beings on the Antariksha too look forward eagerly to His arrival on His daily travel and little wonder all the Beings on earth anxiously await to initiate daily activities even as those persons of proven virtue get readied for their Agni karyas and worshipful euologies. Devatas too eagerly await for his arrival and passing through His set path of ride just as dogs and birds and that indeed is spell of joy to the devotees by His passing glimpse! Mitra Vurunas! We the committed human beings are in the act of Yagjnas and for sure we make invocations formally to you too in the context of Bhaskara; do kindly purify us all and bestow fulfillment of our desires and shower auspiciousness.)

On Devi Usha: Sukta 75-81:

Sukta75: Stanzas : 5752-5759 or 1-8: *Vyushaa aavo divijaa ritenaavishkrunvaanaa mahimaanmaagaat, apa druhastam aavarajushtamangirastamaa patyaa ajeegah/ Mahe no adya suvitaaya bodhyusho mahe soubhaagaaya pra yandhi, chitram rayim yashasam dhehyasme devi marteshu maanushi shrasthum/ Etetye bhaanavo darshayaashchitraa ushase amritaasa aaguh, janayanto daivyaani ushaso amritaasa aaguh, janayanto daivyaani vrataanyaaprananto antarikshaa vyavasthuh/ Eshaa syaa yujaanaa paraakaatpancha khiteeh pari sadyo jigaati, abhipashyanti vayunaa janaanaam divo duhitaa bhuvanasya patni/ Vaajineevatee Suryasya yoshaa chitraamaghaa raaya sho vasunaam, Rishishtataa jarayantii maghonushaa ucchati vahnibhirgunaanaa/ Prati dyutaanaamarushaaso ashvaaschitraa adushrun - nushasam vahantah, yaati shubhraa vishvapishaa rathena dadhaati ratnam vidhate janaaya/ Satyaa satyebhirmahati mahadbhir devi devobhiryajataa yajatraih, rajad drullhaani dadadustriyaanaam pratigaava ushasam vaavashanta/ Nu no gomadvira vardhehi ratnamusho ashwaavatpuruubhojo asme, maa no barhih purushataa ide karyuyam paat swastibhih sadaa nah/*(Devi Usha on being visualised on the 'antariksha' after her arrival, her illumination started spreading in all directions and the evil forces and foes got disappeared along with the darkness. Devi! your arrival heralds joy and peace as contentent is written large on the visages of the commoners, especially as their food gets ready with men,women and children. Your golden rays are wonderful , peculiar, and everlasting and they usher in divinity in the intiation of vratas, yagjna karyas, and devotionl works like singing, group performances and awakening of temples dotted all over on the earth even while reverberating antariksha too. Being the celestial daughter of Surya Bhagavan you decide upon the duties of 'pancha manavas' of chatur varnas and also of women and ensure execution and thus rule over Tribhuvanas. Indeed Devi Usha is the 'annavati' or the empress of food and prosperity; she is praised by Rishis way of comparing days and nights and worship her every 'ushah kaala' by extolling her with vedic hymns, group singing and ofcourse with the

invocations to Devas about her outstanding worthiness; thus the commoners realise that Devi Usha has ushered in on the sky and risen from the oceans.As the distingueshed 'sapta ashwas' on the antariksha are visualisable the few lucky humans of introspection and faith and those fortunate ones are stated to be blessed with luck in some form or the other in the course of that very day! This is the reason why cows await 'Ushahkaala' daily as these are greatly fond of that precise time! Usha Devi! We beseech you to grant us hordes of cows, horses and of course excellent progeny and proaperity; may we never forsake dharma and nyaya and do protect the means of sustaining the concerned works of virtue forever!)

Sukta 76: Stanzas 5760-66 or 1-7: *Udu jyotiramritam vishvajanyam vishvaanarah Savitaa Devo ashret,kratwaa Devaanaamajanishtha chakshuraavirakar bhuvanam vishwamushaah/ Pra me panthaa Deva yaanaa adrushyatramardhanto vasubhirishkritaasah, abhrud keturupashasah purastaat prateechya -agaadadhi hamyerbhyah/Taneedahaani bahulaanyaasanya praacheenamuditaa Suryasya, yatah pari jaarayivaacharatyanutyusho dadrakshe na punaryateeva/ Na iddevaanam sadhamaad aasanurutaa vaanah kavayah puryaasah, Guulham jyotih pitaro anvavidantyamantraa ajanayatrushaasam/ Samaaaurve adhi sangataasah sam jaanete na yante mithaste,te devaanaam na minanti vrataanyamar dhantop vasubhiryaadamaanaah/ Pati tvaa stomaireelate vashisthah ushabudhah subhago tushtu vaamsah, gavaam netri vaaja patnee na uccheshah sujaato prathamaa jaraswa/ Eshaa netri raadhasah suunrutaanaamusha ucchanti ribhyate vashistaih, deerghashrutam rayimasme dadhaanaa yuyam paat swastibhih sadaa nah//*(The Supreme Guide to the Universe Savitha Deva renders eternal brighteness in favour of all the Beings even as He facilitates Devas to perform their respective duties too while Devi Usha fills up with illumination to 'tri bhuvanas'. On analysing the stability of the rosy path of Light with no hindrance and difficulty to the Beings, Devi Usha's brilliant 'dwaja' or the banner arrives flying as carried by horses in the east descending from the upper worlds.Usha Devi! While heralding Surya's fulfledged arrival, you provide service to Him with obedience but not as an independent Authority. In the days of distant yore, 'Angiragana' were satyavraas, famed poets, and 'siddhas'or celestial miracles and enabled Devatas to enjoy 'soma paana' while Devi Usha manifested on her own by the virtue of 'mantra bala' or the power of mantras. Rishis, the sacred cows and yagjna and such purificatory karyas appeared to convene for respecting each other under the auspices of Devi Usha, and that is how mastered the techniques of 'dhana-ishwarya prapti'. The most auspicious Usha Devi! Vasishthaadi Maharshis pray and worship you at the Ushah kaala! You are the high benefactor and safe guarder of cows and food secources. Bless us Devi to save us from darklness and bestow glory and best wishes to all.)

Sukta 77: Stanzas 5767-5772 or 1-6: *Upo ruruche yuvatirna yoshaa Vishwam jeevam prasuvanti charaayai, abhuudagnih samidhe maanushaanaamakar jyotir aadhamaanaa tamaamsi/ Vishwam pratichi supradhaa udasthaadrushadvaaso bibhrati shukramashvait, Hiranyavarnaa sudrushhekasandruggvaam mataa netryahnaamarochi/ Devaanaam chakshuh subhagaa vahanti shwetam nayanti sadrusheekam ashwam, Ushaa adarshi rashmabhirvyaktaa chitraamaghaa vishwamanu prabhutaa/ Antivaamaa duure amitramucchervi gavyutimabhayam krudheenah, yaavaya dwesha aa bharaa vasuni chodaya raadho gunate madhini/ Asme shreshthebhir bhaanubhirvi bhaahyusho Devi prtirantee na yaayuh, ishamcha nodadhati vishwavaare gomad ashvaavadrathavaccha raadhah/Yaam twaadivoduhitarvardhayantyushah sujaate matibhirvassishthaah,saamaasu dhaa rayimrisvam brihantam yuyam pat swastibhih sadaanah/* (Usha Devi like a young and accomplished wife of Surya Deva acquires and even masters the techniques of her Lord and the Agni Deva present at that time is as a happy witness. The lady of high repute Devi Usha gets visualised with extraordinary radiance with crystal clear and sparkling white robes and authority.*Devaanaam chakshuh subhagaa vahanti swetam nayati-/* She looks like the 'netra jyoti' or the radiant cynosure and the personification of auspiciousness, opulence, and immaculate robes of whiteness approaching the worlds. Devi! The transclucent one as you are is free from evil energies and so be the expansion of 'go-sampatti', besides horses, chariots and wealth.Devi! Yor are the darling daughter of dyuloka, ever praisedby Maharshis like Vasishtha; do kindly administer us with virtue and happiness.)

Sukta 78: Stanzas 5773-5777 or 1-5: *Prati ketavah prathamaa adrushyannurthwaa asyaa anjayo vi shrayante, Usho avaarchaa brihataa rathena jyotishmataa vaamamasyabhyam vakshi/ Prati sheemaragnirjarate smruddhih prati vipraaso matibhirgrunaantah, Ushaa yaati jyotishaa baadhamaanaa vishwaa tamaamsi duridaapa devi/ Yetaa vu tyaah pratyadrushran purastaajjyotir yacchanteerushaso vibhaateeh, ajeejanantsuryah yagjnamagnimapaacheenam tamo agaadajushtam/ Acheti divo duhitaa madhoni vishve pashyantyushasam vibhaateeh, aasthaadrayam svadhayaa yujjamaanamaa yama -shwaasah sujujo vahanti/ Prati twaadya sumanaso budhantaasmaakaaso Maghavaanovayam cha, tilvi- laalayadhvamushaso vibhaateeryuyam pat swastibhih sadaa nah/* (Devi Usha's initial group of kiranas are being seen as also the quick spread of brilliance too; the ones as seen just above them too are accompanying too; Usha Devi! Do come fast along with lot of riches for us by the luminous chariot. Normally at the Usha kaala, Agni Deva by the help of 'samidhaas' is available and the Jnaanis along with eulogies worship and the Celestial Divinities tend to respond forward and simultaniously Devi Usha lessens gradually the intensity of darkness, ignorance and of sins. In fact even initial rays of brightness herald the darshan of Usha Devi and soon subsequently, both Surya Deva and Agni Deva along with Yagjna Deva become readily even as the hateful darkness gets cleared instantly. Devi! You are the renowned daughter of Dyuloka and the vision of the much awaited Usha Devi as the harbinger of the Sun God! Indeed, may your auspicious appearance on the horizons as readily recognised by the intelligent and knowledge circles be blessed with all round success of the day ahead and to follow too.)

Sukta 79: stanzas 5778-81 or 1-4: *Vyushaa aavah pathyaajanaanaam pancha kshiteermaanushir bodhayantee, susundrugbharuukshibhirbhi bhaarnumashredvid Suryo rodasi chakshusaavah/ Vyanjate divo anteshwaktuunvisho na yuktaa Ushaso yatante, sam te gaavastama aa vartayanti jyoriryacchanti Saviteva baahuu/ Abhudushaa Indratamaa madhonyajeejananat suvitaaya shravaamsi, vi divo Devi duhitaa dadhaatyan- girastamaa sukrute vasuni/ Taavadushe raadho asmabhyam raaswa yaavato struobhyo arado gunaanaa, yaam twaa jajurvrishabhyasyaa ravena vi drullahasya duro adrerournoh/* (Devi Usha the ever helpful one to human beings smashes the darkness and serves all on earth with her outstanding radiance all the classes and wakes them up and Surya Deva too no sooner than that occupies the entirety of earth. Then the antariksha too gets filled up with the magnificence of Surya Deva soon thereafter. While the Devi who blesses the Beings with food resources, she then as the daughter od dyuloka makes way ahead there and blesses dyuloka vaasis ofwhat all opulence could do to them owing to their excellence in Celestial deeds. On hearing the Pravriddhva Vrishabha Stotra and Rava or Shabda, you are instantly happy and untie human beings instantly from their difficulties.)

Rig Veda Ashtama Mandala: Sukta 47 Stanzas 6980-6997 or 1-18 about **Aditya ganas:**

Mahi vo mahatāmavo varuṇa mitra dāśuṣe, yamādityā abhi druho rakṣathā nemaghaṃ naśadanehaso va ūtayaḥ suūtayo va ūtayaḥ/ vidā devā aghānāmādityāso apākṛtim, pakṣā vayo yathopari vyasme śarma yachatānehaso va ūtayaḥ suūtayo va ūtayaḥ/ vyasme adhi śarma tat pakṣā vayo na yantana, viśvāni viśvavedaso varūthyā manāmahe.anehaso va ūtayaḥ suūtayo va ūtayaḥ/ yasmā arāsata kṣayaṃ jīvātuṃ ca pracetasaḥ, manorviśvasya ghedima ādityā rāya īśate.anehaso va ūtayaḥ suūtayo va ūtayaḥ/ pari ṇo vṛṇajannaghā durghāṇi rathyo yathā, syāmedindrasya śarmaṇyādityānāmutāvasyanehaso va ūtayaḥ suūtayo va ūtayaḥ/ parihvṛtedanā jano yuṣmādattasya vāyati, devā adabhramāśa vo yamādityā ahetanānehaso va ūtayaḥ suūtayo va ūtayaḥ/ na taṃ tighmaṃ cana tyajo na drāsadabhi taṃ ghuru, yasmā u śarma sapratha ādityāso arādhvamanehaso va ūtayaḥ suūtayo va ūtayaḥ / yuṣme devā api ṣmasi yudhyanta iva varmasu, yūyaṃ maho na enaso yūyamarbhāduruṣyatānehaso va ūtayaḥ suūtayo va ūtayaḥ/ aditirna uruṣyatvaditiḥ śarma yachatu, mātā mitrasya revato.aryamṇo varuṇasya cānehaso va ūtayaḥ suūtayo va ūtayaḥ/ yad devāḥ śarma śaraṇaṃ yad bhadraṃ yadanāturam, tridhātu yad varūthyaṃ tadasmāsu vi yantanānehaso va utayaḥsuūtayo va ūtayaḥ/ ādityā ava hi khyatādhi kūlādiva spaśaḥ,
sutīrthamarvato yathānu no neṣathā sughamanehaso va ūtayaḥ suūtayo va ūtayaḥ/ neha bhadraṃ

rakṣasvine nāvayai nopayā uta, ghave ca bhadraṃ dhenave vīrāya ca śravasyate.anehaso na ūtayaḥ suūtayo va ūtayaḥ/ yadāviryadapīcyaṃ devāso asti duṣkṛtam, trite tad viśvamāptya āre asmad dadhātanānehaso va ūtayaḥ suūtayova ūtayaḥ/ yacca ghoṣu duṣvapnyaṃ yaccāsme duhitardivaḥ, tritāya tad vibhāvaryāptyāya parā vahānehaso va ūtayaḥ suūtayo va ūtayaḥ/ niṣkaṃ vā ghā kṛṇavate srajaṃ vā duhitardivaḥ,trite duṣvapnyaṃ sarvamāptye pari dadmasyanehaso va ūtayaḥ suūtayo va ūtayaḥ / tadannāya tadapase taṃ bhāghamupaseduṣe, tritāya ca dvitāya coṣo duṣvapnyaṃ vahānehaso va ūtayaḥ suūtayo va ūtayaḥ / yathā kalāṃ yathā śaphaṃ yatha ṛṇaṃ saṃnayāmasi, evā duṣvapnyaṃ sarvamāptye saṃ nayāmasyanehaso va ūtayaḥsuūtayo va ūtayaḥ/ ajaiṣmādyāsanāma cābhūmānāghaso vayam, uṣo yasmād duṣvapnyādabhaiṣmāpa taduchatvanehaso va ūtayaḥ suūtayova ūtayaḥ/ (Hey Mitra Varuna Deva! For whose ' rakshana saadhana' or safety endeavour you are now offering 'havishaanna' are indeed magnificent and outstanding and these are the illustrious **Aditya Ganas!** Hey Aditya Ganas! As you now seek to help save the Yagjna Karta from enemies and evil spirits, he would indeed be successful in the endeavour! Devas! You do possess the knowledge of how to heal our hearts just as mother birds hug and embrace their kids hard and protect them with their wings as your safety methods are well proven and enormous! Aditya Devas, we solicit your generocity and determination to provide 'rakshana kavacha' or the safety shield that we become care free. Whosoever it might be if a controlled human being sincerely and faithfully dedicates to you should be rid of doubts, twists of life, and hardships of any kind. Even initially your 'saaradhi' of the chariot would take ample precaution to take safety paths, but due to our own past karmas if we are bound to be driven into hard lanes and bye lanes, then the charioteer is surely smart and efficient enough to pull out from those spots and drive off by the high and broad roads soon by holding the strong strings of our faith and determination! Devas! Once we face you with conviction and trust, you the Pracheta Aditya Ganas- driven by chetana and everlasting elegance- are certain to get ambushed by your magnificence and enjoy the natural corollaries of protection, prosperity, progeny and prolonged life! Aditya gana devas! We your devotees are like the warriors with the impregnable shield of conviction and confidence and indeed are sin- and -scratch free! May Aryama-Mitra-Varuna Deva-and Deva Maata Aditi bless us to grant safety, security, happiness and health. Aditya Ganas! May you provide us the 'tridhaatu' or the forbearance of three gunas of satva-rajo-tamas as also the capability to withstand diseases and bestow security against all kinds of odds of life. Adithya Devas! Do ensure 'bhadrata' from asuras, and adhi bhoutika- adhyatmika- and advi daivika upadravas. May our sins declared and secretive be destroyed for ever as also 'tritaaptyas'or bhaava-vichara-karmaanusaara doshas or the three pronged sins of notional-psychological and actual deeds of sins. We seek relief from all kinds of blemishes and provide a clean record to assure total peace from marginal and major sins.Further any bad dreams or even fleeting thoughts against cows be totally obliterated from our minds by way of 'tritaapyatas' of manasa-vaachaa-karmana too. Similarly any negative thoughts or dreams against great persons of high virtues such as Rishis and Yogis too be nipped in the buds. Now Usha Devi! Just as one gradually gives away in charity of yagjna material by and by, or repayments of interest against principal loans, in the same manner thr huge fund of 'duswapnas' or bad dreams too be gradually minimised so the eventually such bad dreams too get minimised gradually! Devi! May we your sincere devotees be crowned with success on several fronts including vijaya-laabha--paapa harana- duswapna naashana- and rakshan saadhana.

Rig Veda Dashama Mandala:

Sukta 36, stanzas 1-4 *uṣāsānaktā bṛhatī supeśasā dyāvākṣāmā varuṇomitro aryamā | indraṃ huve marutaḥ parvatānapa ādityāndyāvāpṛthivī apaḥ svaḥ || dyauśca naḥ pṛthivī ca pracetasa ṛtāvarī rakṣatāmaṃhasoriṣaḥ | mā durvidatrā nirtirna īśata tad devānāmavoadyā vṛṇīmahe || viśvasmān no aditiḥ pātvaṃhaso mātā mitrasya varuṇasyarevataḥ | svarvajjyotiravṛkaṃ naśīmahi tad devānāṃ ... || ghrāvā vadannapa rakṣāṃsi sedhatu duṣvapnyaṃ nirtiṃviśvamatriṇam | ādityaṃ śarma*

marutāmaśīmahi taddevānāṃ ……. ||ye savituḥ satyasavasya viśve mitrasya vrate varuṇasyadevāḥ | te saubhaghaṃ vīravad ghomadapno dadhātanadraviṇaṃ citramasme || savitā paścātāt savitā purastāt savitottarāttātsavitādharāttāt | savitā naḥ suvatu sarvatātiṃ savitā norāsatāṃ dīrghamayuḥ ||
(We seek to invoke at the 'yagjna sthala' the Ushah Kaala, the Ratri Devata, Dyuloka, Prithvi, Varuna, Mitra gana, Aryama, Indra, Marudgana, Parvatas, Water Flows, Adityaganas, Antariksha, Deva Lokas and so on.May the Adhishthaana Devatas of the Yagjna Karya viz. Dyuloka and Prithvi provide special security, as also Mrityu Deva the terminator of our blemishful existence be merciful in facilitating our life to be extended to execute dharma karmas as the present ones.We earnestly salute all the Divya Shaktis or Celestial Powers to let this Yagjna. We seek the blessings of the Mother Figure of all the Devas to rescue us from our shortcomings and sins and stand by to provide total protection. At the sacred timings of laying the bricks and stones called 'Soma abhishavana', the sounds of the ritual and the recitations of hymns many not attract the 'vighna kaari asuras' or the demonaic powers such as pishachas and such evil energies including jealous human enemies seeking obstructive hurdles be terminated. We seek pro active assistance from any type of anti-impulses and disturbances and ensure success of the task ahead towards fulfillment from Aditya ganas and Marut Devatas……Prompted by Savita Deva, Mitra and Varuna as per the established principles of Yagjna karyas, the Deva Ganas rally round to bestow veera santana prapti, pashu sampada, jnaana dhana, and eligible dhana blessings to those responsible for the Sacred Yagjna. May Savita Deva, the versatile producer of food and all other essential produces for existence who is present in all the eight directions of north-west-east and south besides the upa dishas grant us all kinds of prosperity, progeny, and longevity!

Sukta 37:Stanzas 9179-9190 on **Surya Deva:***Namo mitrasya varuṇasya cakṣase maho devāya tad ṛtaṃsaparyata, dūredṛśe devajātāya ketave divas putrāyasūryāya śaṃsata/ sā mā satyoktiḥ pari pātu viśvato dyāvā ca yatratatanannahāni ca, viśvamanyan ni viśate yadejativiśvāhāpo viśvāhodeti sūryaḥ/ na te adevaḥ pradivo ni vāsate yadetaśebhiḥ patarairatharyasi, prācīnamanyadanu vartate raja udanyenajyotiṣā yāsi sūrya / yena sūrya jyotiṣā bādhase tamo jaghacca viśvamudiyar - ṣibhānunā, tenāsmad viśvāmanirāmanāhutimapāmīvāmapa duṣvapnyaṃ suva/ viśvasya hi preṣito rakṣasi vratamaheḷayannuccarasisvadhā anu, yadadya tvā sūryopabravāmahai taṃ no devāanu maṃsīrata kratum / taṃ no dyāvāpṛthivī tan na āpa indraḥ śṛṇvantu marutohavaṃ vacaḥ, mā śūne bhūma sūryasya sandṛśibhadraṃ jīvanto jaraṇāmaśīmahi/ viśvāhā tvā sumanasaḥ sucakṣasaḥ prajāvanto anamīvāa -nāghasaḥ,udyantaṃ tvā mitramaho dive-dive jyogh jīvāḥprati paśyema sūrya/ mahi jyotirbibhrataṃ tvā vicakṣaṇa bhāsvantaṃ cakṣuṣe cakṣuṣe mayaḥ, ārohantaṃ bṛhataḥ pājasas pari vayaṃjīvāḥ prati paśyema sūrya/ yasya te viśvā bhuvanāni ketunā pra cerate ni ca viśanteaktubhiḥ, anāghāstvena harikeśa sūryāhnāhnā novasyasā-vasyasodihi/ śaṃ no bhava cakṣasā śaṃ no ahnā śaṃ bhānunā śaṃhimā śaṃ ghṛṇena, yathā śamadhvañchamasad duroṇetat sūrya draviṇaṃ dhehi citram/ asmākaṃ devā ubhayāya janmane śarma yachata dvipadecatuṣpade, adat pibadūrjayamānamāśitaṃ tadasmeśaṃ yorarapo dadhātana/ yad vo devāścakṛma jihvayā ghuru manaso vā prayutīdevaheḷanam, arāvā yo no abhi duchunāyate tasmin tadenovasavo ni dhetana/*
(Ritwitgana! May you follow the path of Truthfulness and worship Surya Deva even as you vision Mitra and Varuma as the brightest manifestation in the Universe, especially the dyuloka! Indeed, it is He who bears the responsibility of dyuloka and prtithvi as the day and night are created respectively; it is He who enlivens prithvi with activities and dharmik vidhis; it is He who creates and lets incessent flows of water eversince Suryodaya; and it is He again who saves and serves humanity and all the Beings with food and well being. Surya Deva! You hold the reins of the 'saptaashvas' or the seven horses of the chariot on the sky line never allowing anywhere near it or ahead it, in a manner that radiance follows you but never you have to follow theradiance! You are manifested with such natural brightness that even traces of darkness are smashed up, forewarning and preventing perversed acts of 'adharma', limitations on food and water, prompt prevention of ailments and diseases, and psychological imbalances. Bhaskara! Just as you destroy darkness with your luminous features, you should also uproot paapakarmas, limitations on food and water, 'roga vyaadhis', and 'manasika kashtas. By your natural features, you prompt and persuade vrata

karmas and morning yagjna karyas; even as your glorious name is announced in the Sacrificial Works, Indra and other Devas line up to receive and enable the offerings. As soon as the ritviks invoke the respective Devas such as Indra, Marudgana,Varuna as also dyuloka and bhudevi then their presence is made available and their blessings are assured till those engaged in the performance of Yagjnas are blessed with fulfillment and auspiciousness. Aditya Swarupa! As long as we survive, we beseech you to allow us security, prosperity, longevity, and sinlessness. Jyoti Swarupa! Do provide us auspicious insight apart from ever clear vision of yourself with benevolenence. You are the dhwaja or the high-flying banner of jnaana prakaasha and it is with this banner that we wish you to gradually remove the darkness and of ignorance and illusion.*śaṃ no bhava cakṣasā śaṃ no ahnā śaṃ bhānunā śaṃhimā śaṃ ghṛṇena, yathā śamadhvañchamasad duroṇetat sūrya draviṇaṃ dhehi citram/* Surya Deva! May your brightness end up in our fulfillment; may our days- now the warmth and again with coolness- bring us joy and happiness- with light showers of peace and tranquility which in their wakefulness bestow comfort and prosperity. My the two legged humans and birds and the four leggedanimals too be ever so happy and contented. Deva gana! What ever acts of ommission and commission are executed by man kind which invite anger and irritation abhored by Deva Ganas be transferred to those who are habitual wrong doers sans yagjna karyas etc. but not to occasional humans who are generally geniune and virtuous!

Sukta 85; Stanzas: 1-5 or 9667-9671[Surya Deva and Savita Devi begot Savitri; the proceedings explain **Savitri's wedding]**

Satyenottabhitā bhūmiḥ sūryeṇottabhitā dyauḥ, ritenādityāstiṣṭhanti divi somo adhi śritaḥ/ somenādityā balinaḥ somena pṛthivī mahī,athonakṣatrāṇāmeṣāmupasthe soma āhitaḥ/somaṃ manyate papivan yat sampiṃṣantyoṣadhim,somaṃ yambrahmāṇo vidurna tasyāśnāti kaścana/āchadvidhānairghupito bārhataiḥ soma rakṣitaḥ,ghravṇāmicchṛṇvan tiṣṭhasi na te aśnāti pārthivaḥ/yat tvā deva prapibanti tata ā pyāyase punaḥ, vāyuḥsomasya rakṣitā samānāṃ māsa ākṛtiḥ/(9667-71) Among the Devas, Satya Swarupi Brahma set up Prithvi and Aakasha. Surya Deva got stuck in Dyuloka. For the purpose of receiving 'yagjnaahuthis', Deva Shaktis stay around the vicinity of yagjna kaaryaas. Soma Deva too got settled above Dyuloka. When the raw material of Vanaspati-Oshadhis were being treated and mixed, then the flavours of the mix were smelt aromatically , and the onlookers could not resist and started mouth watering. Only those Brahma nishtha jnaaniscould resist the temptation. The flow of the thin line of 'soma juice as emerging was ignored'. Divya Soma! You are nodoubt known as 'brihati vidya' or the general knoweledge but nor the 'gudha vidya' or the subtle and secret message. Those intelligent Devas like Vayu Deva enjoy it only at times as a medicine but not drink it indiscriminately! Having thus prefaced the soma juice consumed as a medicine but not as a common drink, the Veda explains about the wedding procedings of Devi Savitri.

Raibhyāsīdanudeyī nārāśaṃsi nyocanī, sūryāyābhadramid vāso ghāthayaiti pariṣkṛtam/ cittirā upabarhaṇaṃ cakṣurā abhyañjanam,dyaurbhūmiḥkośa āsīd yadayāt sūryā patim/stomā āsan pratidhayaḥ kuriraṃ chanda **opaśaḥ***,sūryāyāaśvinā varāghnirāsīt puroghavaḥ/ somo vadhūyurabhavadaśvināst - āmubhā varā,sūryāṃyat patye śaṃsantīṃ manasā savitādadāt/ mano asyā ana āsīd dyaurāsīduta chadiḥ,śukrāvanaḍvāhavāstāṃ yadayāt sūryā gṛiham /*(9672-77) Surya's kanya Savitri at the time of 'paani grahana' got intensely close with Raibhya named maiden known also as 'Naarashaamsi' or the one receiving prashamsa of Naraas or praised by humans; she was a 'Richa' or Stanza and 'jannana ukta vaani' the one with the auspicious voice of wisdom and knowledge. As the bride Savitri proceeded for her wedding with Pusha, she had an overall cloth covering around her and had 'anjana' around her sparkling eyes. Extollation was the hold of Surya's chariot, Kureer chhanda or the prosody named Kureera formed the exterior of the chariot; Agni Deva was the center forward of the Chariot; the Sky itself was the umbrella while charioteer was Shukra heading for the bridegroom's house of Ashvini kumars. *Riksāmābhyāmabhihitau ghāvau te sāmanāvitaḥ,śrotraṃ tecakre āstāṃ divi panthāścarācāraḥ/ śucī te cakre yātyā vyāno akṣa āhataḥ,anomanasmayaṃ sūryārohat prayati*

patim/ sūryāyā vahatuḥ prāghāt savitā yamavāsṛjat/aghāsuhanyante ghāvo.arjunyoḥ paryuhyate/ yadaśvinā pṛchamānāvayātaṃ tricakreṇa vahatuṃsūryāyāḥ , viśve devā anu tad vāmajānan putraḥpitarāvavṛṇīta pūṣā/ yadayātaṃ śubhas patī vareyaṃ sūryāmupa ,kvaikaṃcakraṃ vāmāsīt kva deṣṭrāya tasthathuḥ/ dve te cakre sūrye brahmāṇa ṛtutha viduḥ,athaikaṃcakraṃ yad ghuhā tadaddhātaya id viduḥ/sūryāyai devebhyo mitrāya varuṇāya ca, ye bhūtasyapracetasa idaṃ tebhyo.akaraṃ namaḥ/ (9678-83) Surya Devi! Ruk and Saama Vedas are the wheels of the Chariot while 'aakaasha' was already decided as the route for the bridal procession. The axis of the chariot wheels was Vayu Deva himself. Surya as 'manrupa' or as the mind-form was nodoubt on the glorious chariot. The friedly gesture of 'dhana' or money in the form of gold etc. was already despathed from the house of Surya to the groom's house already.Even before at 'makha' nakshatra time at the auspicious time of send off from her parental house, the group of cows gifted to the groom's house was honked and at the purva-Uttara Nakshatras the Nakshatras gave a musical send off. Then there was a celestial announcement: Hey Ashvini Kumaras! When both of you reached the presence of Surya Deva, and all the Devas too blessed the wedding proposal where were you at the wheels of the chariot of Surya and how elated did you feel when the proposal was hailed and accepted! The Celestial Voice also asked Surya Deva: Hey Surya Deva! Brahmana Vettas are familiar with the 'karma sheela' chakras of your eternal chariot; but where indeed is your secret and invisible third chakra signifying 'jnaana - vigjnaana' about which only 'parama purushas' are aware! To that most sacred 'hita chakra' or the immortal and most benign third wheel to which all the renowned Devas including Surya Deva, Mitra, Varuna and others pay homage to, may this celestial vision and announcement too make our sincere prostrations!)

Pūrvāparaṃ carato māyayaitau śiśū kriḷantau pari yatoadhvaram , viśvānyanyo bhuvanābhicaṣṭa ṛtunranyovidadhajjāyate punaḥ/ navo-navo bhavati jāyamāno.ahnāṃ keturuṣasāmetyaghram ,bhāghaṃ devebhyo vi dadhātyāyan pra candramāstiratedīrghamayuḥ / sukiṃśukaṃ śalmaliṃ viśvarūpaṃ hiraṇyavarṇaṃ suvṛtaṃsucakram, ā roha sūrye amṛtasya lokaṃ syonaṃ patye vahatuṃkṛṇuṣva/ udīrṣvātaḥ pativatī hyeṣā viśvāvasuṃ namasāghīrbhirīḷe / anyāmicha pitṛṣadaṃ vyaktāṃ sa te bhāghojanuṣā tasya viddhi/ udīrṣvāto viśvāvaso namaseḷā mahe tvā , anyāmichaprapharvyaṃ saṃ jāyāṃ patyā sṛja/ anṛkṣarā ṛjavaḥ santu panthā yebhiḥ sakhāyo yanti novareyam,samaryamā saṃ bhagho no ninīyāt saṃ jaspatyaṃsuyamamastu devāḥ/(9684-89) Both the blessed children of Surya and Chandra do freely move about from east to west and it appears that these outstanding creations of Parameshwara are in the habit of child-play; one of these too visits the Universe up and down eternally and another decides upon the Rithu- Chakra or the wheel of Seasons! Thus these Surya- Chandras show up and across the Sky alternatively to ensure balance of the Kaala Maana or the cycle of Time, day in and day out! This Chandra Deva does regularly rises and concludes regularly donning the dress of change each passing night bestowing life of joy, recreation and tranquility, while Surya Deva assumes freshness each and every dawn of the day and reviews the do's and do'nts of each and every Being, besides the yagjna-havish bhaaga vyavastha or the institutional recording of Sacrifices as a part of the up keep of dharma. Hey Surya putri! You have the habit of visiting each and every home of the virtue and vicious alike to further the value of virtue and to mitigate the sharpness of the evil energies and endeavour to maintain the balance of the pluses and minuses of each household! Your unique endeavour thus is to sway the balance by pushing the needle to the positive side and push back the needle against negativism. Hey Vishwa Vyaapaka Vishwaavasus! Please vacate this place to another needy household since the erstwhile kanya is now happily wedded and settled. But in your eternal search for domestic fulfillment, do visit the homes for bringing auspiciousness there; after all the world knows that it was you who facilitated the Surya's wedding too as mentioned in Puranas. Deva Ganas! May the family life of the newly weds be blessed withour any hurdles but with conjugal joy of mutual understanding and domestic peace, as the bride is going from her earlier home to their own home. May Aryama and Bhaga Deva bless the new couple with adarsha dampatya' or of ideal couples!

Rig Veda The 10th Mandala 158th sukta : stanzas 1-5: *sūryo no divas pātu vāto antarikṣāt | aghnirnaḥ pārthivebhyaḥ || joṣā savitaryasya te haraḥ śataṃ savānarhati | pāhino didyutaḥ patantyāḥ || cakṣurno*

devaḥ savitā cakṣurna uta parvataḥ | cakṣurdhātā dadhātu naḥ || cakṣurno dhehi cakṣuṣe cakṣurvikhyai tanūbhyaḥ | saṃcedaṃ vi ca paśyema || susandṛśaṃ tvā vayaṃ prati paśyema sūrya | vi paśyemanṛc -akṣasaḥ || We beseech Surya Deva to prevent all kinds of 'arishtaas' or obscurities and complexities from dyuloka. While Bhaskara oversee and secure our welfare from there beyond on the skies, mayAgni Deva save us from the evil energies of what we experience from above and around us. May Savita Deva consider our prayers and shield and guard us from any type of ' dushta shaktis'or 'ayudhas' or weapons especially from the skies as we have no control whatsoever but to succumb to death!We worship Savita Deva to grant us jnaana jyoti and divya drishti especially to warn ourselves and to seek your instanta - neous attention for your protection. Surya Dedva! Do grant us such vision about the vast variety of material, persons and happenings of 'charachara jagat' even from far distances. Finally, *susandṛśaṃ tvā vayaṃ prati paśyema sūrya | vi paśyemanṛc -akṣasaḥ* || Devaadi Deva! our appeal to you that we be sanctified with the ability to enable close human vision to you and the secrets of perceiving and unravelling the secrets unfolded from the sky.

Rig Veda The 10th Mandala 170th sukta -stanzas 1-4 : *vibhrāḍ bṛhat pibatu somyaṃ madhvāyurdadhad yajñapatāvavihrutam | vātajūto yo abhirakṣati tmanā prajāḥ pupoṣapurudhā vi rājati || vibhrāḍ bṛhat subhṛtaṃ vājasātamaṃ dharman divo dharuṇesatyamarpitam | amitrahā vṛtrahā dasyuhantamaṃ jyotirjajñeasurahā sapatnahā || idaṃ śreṣṭhaṃ jyotiṣāṃ jyotiruttamaṃ viśvajiddhanajiducyate bṛhat | viśvabhrāḍ bhrājo mahi sūryo dṛśauru paprathe saha ojo acyutam || vibhrājañ jyotiṣā svaraghacho rocanaṃ divaḥ | yenemāviśvā bhuvanānyābhṛtā viśvakarmaṇā viśvadevyāvatā* || (The oustanding and never exauahsting embodiment of heat and glow that Surya is all about as an extremely busy Supreme is sincerely appealed to aborb even a drop of Soma Juice from our yagjna karyaas. Bhaskara Deva with the active assistance of Vayudeva spreads Himself worlds wide facilitating in multi-directionary pattern in each and every respect of existence as the parama poshaka, annapradayaka, the unique holder of trilokas, 'dharma aadhara' from high skies, and 'shatru nashaka' as the all-pervader. Here is the personification of 'tejas' the supreme conqueror of the universe, the popular and eternal enemy of darkness and ignorance, and the Unique and readily visible God to human eyes for ever. Divya Loka Swami Bhaskara Deva, the root of brightness and the multipled widener of ' jnaana' all over the lokas.

Rig Veda The 10th Mandala 189th sukta: *āyaṃ ghauḥ pṛśnirakramīdasadan mātaraṃ puraḥ | pitaraṃ ca prayan s vaḥ || antaścarati rocanāsya prāṇādapānatī | vyakhyanmahiṣo divam || triṃśad dhāma vi rājati vāk pataṃghāya dhīyate | prativastoraha dyubhiḥ* ||(As the ever mobile Surya Deva has come to be visualised, He first sees the Mother Figure Prithvi and the Father Figure the antariksha and swarga. As He proceeds on the journey His radiant rays kindles 'praana' and 'apaana' of the Beings and His magnificence spreads dyuloka and thus the trilokas are lit up!

Rig Veda The 10th Mandala 190th sukta: *ṛtaṃ ca satyaṃ cābhīddhāt tapaso.adhyajāyata | tatorātryajāyata tataḥ samudro arṇavaḥ || samudrādarṇavādadhi saṃvatsaro ajāyata | ahorātrāṇividadhad viśvasya miṣato vaśī || sūryācandramasau dhātā yathāpūrvamakalpayat | divaṃ capṛthivīṃ cāntarikṣamatho svaḥ* || (This Unending effulgence of Paramatma as manifested by 'tapas' is a product of Rita-Satya the fundamental concepts of Tatwa or the essence of existence.. That Tatwa assumes the luster of the days and the slumber of darkness, the srishti-sthiti-samhara of the Universe and the 'Kaala maana'. That Avyata and Shashwata Paramatma had long long ago manifested Surya-Chandra- Tri Lokas and directed to abide by those dictates as per the Time Shedule for ever!

Yajur Veda (Shukla):

Pradhamopaadhyaaya, stanzas 10-11: *Devasya twaa Savituh prasaveshwanor baahubhyaam Pushno hastayaabhaam, Agnaye jushtamgaarhapatyaagnishomaabhyaam jushtam grihyanaami/Bhutaaya twaa naaraatayeswaribha vikhyesham drugam hantaam duryaah prithivyaamanurvantariksha manvemi/prithivyaastavaa naabhouu sadaayaamyadityaa upasthegny havyam rakshah/*Havigrahana vidhana: In this Universe created by Paramatma , he states that from the hands of Pusha Deva and Ashwini Kumars 'havisha grahana' is accepted in yagjna karyas.Vreehi shesha vidhan is described as yagna bhumi darshana - purvaabhi mukha- antariksha sthaapana as described in the next stanza

Dwiteevodhyaaya, stanza 27-28:*Swayambhurasi shreshtho rashmirvarchodaa asi varchome dehi, Suryasyaavrita manvavarte/ Agne grihapate sugrihpatistva yaagneham grihapatinaabhusgam sruguhapatiswtwam mayaagne grihapatinaa bhuyaah, asthuri nou garhapatyaagni santu shatagam himaah Suryasyaavrita manvarte/*(Savitaa Devata! You are the materialization of outstanding illumination and 'swayam siddhi samartha' or the self manifested tejaswi; we are indeed aware of the parikrama or circumambulation of Bhakara Deva aroung the universe. Hey Garhapatyagne! You are of the swarupa of swagriha paalaka agni and as such the griha swami. Agni Deva, we have performed yagjna karma for the last hundred years now during our dampatya jeevana and have been following the sacred commandments under the direction as established by Surya Deva eversince!)

Triteeyopaadhyaaya stanzas: 30-33& 35-36:*Maa nah shymsu so arahusho dhurtih prachanda martasyam , rahshaano brahmanaspate/Mahi treenaamavestu dyuksham mitrasyaaarmanah, duraadharsha varunasya// Nahiteshaamamaa chana naadhvavasu vaaraneshu Isho ripurathagam sah/ Tey hi putraso Aditeh hi pra jeevase matyaaya, jyotiryacchntyajastram/--Tatsaviturvarenyam bhargo devasya dheemahi, dhiyo yonah prachodayaat/* Hey Brihaspate!May there not be such 'dushtatmas' who do not perform nor take part in yagjnas but pursue 'himsatkama' or cruel activities; kindly save us from such disastroue elements for ever. May us be protected for ever by Mitra (Atma), Aryaman (hridaya) and Vuruna Deva with full 'raksha' or safety from the evil elements. Hey Aditi Putra Surya Deva named as Mitra, Aryaman and Varuna! You bestow eternal radiance to all human beings which is the key for longevity! We cherish the outstanding luminosity of Savita / Suryadeeply revering that illumination and meditate it so that our sincere attention be totally concentrated to bestow us our thoughts and feelings accordingly/

Chaturadhyaaya stanzas: Pajapati-Savita: 4 -8: *Chitirmaa punaatu vaakypit punaatu Devoramaa Savitaah punaatvacchidren pavitrena Suryasya rashmibhih/ Tasya te Prajapate pavitra putasya yatkaamah pune tacchakeyam/Aaa vo devaasahemahe vaamam ptatyadhvare, aa vo devaasa aashisho yagjniyaaso havaamahe/Swaa haa yagjnam manasah swaahororantirikhsaatswaahaa dyaava prithivibhyagam swaahaa vaataadaarabhe swaahaa/ Aakrityai prayujegnaye swaahaa meddhaayai manasegnaye swahaa deekshaayai tapasegnaye swaahaa sarasvathyai pushnognaye swaahaa/ Aapo devibruhitir vishvaambhuvo dyaavaa prithivi uro antariksha, Brihaspataye havishaa vidhema swaahaa/Vishvo devasya neturmarto vureeta sakhyam, vishvo raaya ishundhyati dyumnam vrineeta pushyase swaahaa/*or May Jnaanaadhipati, mano devataa purify us! May Savita Devata keep us rid of wrongful activities! May our heartfelt our desires be fulfilled by the 'sadhana' or practice of sincere efforts. May 'Soma yaaga anushthana'or the capacity to formally execute Soma Yagna and its objective purify us and provide us the capability to fulfil ourdesires. Deva gana! Even before the beginning of Yagjna , we seek you to kindly realise the objective of the yagjna. We have invoked you to do kindly realise by this yagjna kaarya and bless us to bestow the fruits of the yagjna. We would first endeavour to clean our consciences clean and clear before invoking agni deva by 'aahutis' or pouring ghee; aahutis be foremost offered to let us give us the mental strength to fructify our deed till the very end; then by the way of appropriate mantras we should be enabled to invoke Devi Saraswati and the Vaak Indriya to be activised by the prompting of Pusha Deva and by the latter to agni deva. Hey, dyulolas and Prithvi, the vast expanse of the 'antariksha'; Jala Deva who is ever ready to help and support the fulfillment of human efforts and desires: we are now

ready to offer ‘havishaana’ the singular medium of offering aahutis in favour of Brihaspati devaas also in a sequel to Savita Devata as the embodiment of ‘Dyuti’ or the global fund of radiance !

Chaturaadhyaaya stanzas 32-35:*Suryasya chakshuraarohaagnerakshanah kaneenakam, yatraita shobhi - reeyase bhraajamaano vipaschitaa/ Unnavetam dhurshaahou yujjetaamanusru aveerahanou Brahmachodanou, svasti yajamanasya grihaan gacchatam/Bhadro mesi prachyavasva bhuvaspate vishvaanyabhi dhaamaani, maatvaapariparino vidan maa twaa paripanthino vidan maa twaa vrikaa adhaayavo vidan/ syeno bhutwaa paraapata yajamaanasya grihaan gaccha tannou samskritam/ Namo Mitrasya Varunasya chakshase maho devaaya tadrutagam saparyayat, duurodrishe devajaataaya ketave divasputraaya Suryaaya shagamsata/*Jnaana Murti Surya Deva, you move freely like the ‘saptaashvaas’as the ‘sapta kiranas’ all over the ‘antarikskha’; both Surya and Agni are the patent visual means of vision to one and all on the entirety of the universe. Like the famed bullock cart drawn by Surya and Agni is filled up with the universal load of materialism ; indeed they have the capacity of carrying the load, Brahmanas of distinction are the instruments to reap the fruits by way of yagjna karyaas; they have the ability of uniting the bullocks to the cart and hence the ‘yajamaanas’ or those desirous of executing the yagjna karyasare graciously invited to manage the yagjnas for fulfilling their desires. Surya SwaripiSoma Deva! You are always prepared to extend your‘kiranas’ for loka kalyana or universal auspiciousness enabling Mitra and Varuna to reach the remotest corners of the Universe materialised by Paramatma; indeed you the pragjnaa swarupa, loka-dyulokapaalaka and the keen provider of blessings day in and day out . Hey ritwijas! Do always seek to perform yagjnas for the sake of Surya Deva and ever worship for loka kalyana by being comfortably seated on ‘krishnaajina’ and chant always the ‘stotra paathaas’or euologies of the magnificence of Surya to please him and satisfy your selves too.

Panchamodhayaya 22: *Devasya twaa Savituh prasaveshwino baahubhyaam Pushne hastaabhaam, aa dade naaryasi damahagamrakshasaam greevaa apikrintaami, brhannasi brihadravaa brihatim indraaya vaacham vada/* Hey, abhra (aakasha) devatas, as we possess the awareness of Savita Devaa, we do also realise the greatness of Ashvini Devas, and of Pusha Devatas too. Indeed these too are greatly helpful to us. As we start digging earth to build a yajnavedi we had to encounter some rakshasa elements and these made considerable hurdles to see through our task and hence resorted to prayers to Lord Indra to facilitate our efforts. Stanza 26: *Devasya twaa Savituh prasaveshvinor bahubhyaam Pushno hastaabhyaam Pushno hastaabhyaam, aadadenaaryaseedamahagam rakshasaam greevaa apikruntaami/Yavosi yavayaasmadvesho yava yaasmad dvesho yavayaamaddvesho yavataaratirti deve twantarikshaaya twaa prithivyai twaa shunghnaataallokaah pitrushadanamasi/* (Hey Abhra Adhishthita Devasatthaa! We Ashvini Devas and Pusha Devas having been influenced by Savita Deva are accepted by our shoulders and hands respectively. Be do kindly favour us. In the sacred task of digging earth deeply in a trench for the purpose of preparing an yagjna vedika seek to slaughter the necks of Demons who are seeking to twart our combined efforts. Hey Yava vriksha! Do separate us from the enemies in our efforts. Hey oudumbara tree branches! Do allow us to perform ‘prokshana’ or sprinkling sacred water to let us vision the top portion of your tree to let us rejoice the dyuloka, the middle portion as antariksha and the lower portion as prithvi. May you too clean up the residential areas of Pitru Devas too. Stanza 39: *Deva Savitaresha tey Somastagam rakshaswa maa twaa dabhan, etatvam Deva Soma Devo Devaamupaagaa idamiham manushyaantsah raayasposhena swaahaa nirvarunasya paashaamucchaye/* Hey Savita Devata! At this sacred area, the soma yagjna is about to be initiated; we depend on you to safeguard thei holy area from the onslaught of Rakshasas. Soma Deva! Do kindly bestow ‘devatwa’ or divinity to us including the karta, the facilitators, the onlookers and even the Yagjna Pashus and the material and the capital money required.)

Shashthodhyaaya, Stanza 1-3: *Devasya twaa Savituh prasaveshvinor baahubhyaam, aa dade naaryasi damahgam rakshasaam greevaaapi kruntaami, Yavosi yavayaasmad dwesho yavayaaraatirdive twaantirakshaaya twaa prithivyai twaa shunddhantaamlokaah pitrushadanaah pirushadanamasi/ Agrenirasi swaavesha unnaitrinaametasya vitthaadadhi twaa sthaasyati devastwaa Savitaa maddhvaanattu supippalaabhyastai oushsadheebyah, dyaamagrenaaspruksha antariksham*

adhyenaapraah , prithivimuparenaadgam heeh/ Yaa te dhaamaanushmasi gamadhya yatra gaavo bhurishringaa ayaasah, atraah tadurugaayasya vishnoh paramam padamava bhaari bhuri, Brahmavani twaa kshatravani raayasposhavani paryuhaami, Brahmadrugamha kshatram drugam haayurdhagam ha prajaam drugamha/(Hey Yagjna saadhano! You are blessed by the full capacity and authority of high divinity! You are fully backed by the Savita Deva and thus by Ashvini Kumars and Poshana Karthas as the arogya and poshana karthas respectively. Thus you are empowered to destroy the rakshasa elements from their loins and limbs. No enemy could ever reach you near or even far. You are thus indeed purified from all the negativism and totally sanitized right from prithvi to antariksha to dyuloka! Hey yagjna saadhano, the foremost ones to be utilised should be dutiful and facilitate all the virtuous personalities concerned in the yagjna. Jagat adhishthaataa Savita Devata being the pioneer may bless you and bestow all the sweet and the best 'oushadhis' to you; you on your part may receive the most auspicious wishes from Dyuloka, sadvichar or good thoughts from anrariksha and 'satkarmas' or deeds of virtue from Prithvi. Hey Yagna saadhano! The parama dhaama of Lord Vishnu which is literally flooded with unusual illumination by Surya Deva should indeed be the final destination to each and every one of you. Among you inter alia the 'Yagjna Saadhakaas' of Brahmana-Kshatriya-Vaishyas called dwijas be bestowed as per their deservedness with strength, prosperity and 'dharmaadharma vichakshana'; at any rate, he Brahmanas be endowed with nishtha,jnaana, and auspiciousness; kshatriyas with pourusha paraakramas, and Vyashyas with 'dhana sampatthi'.)Stanza 6-7: *Pariveerasi pari twaa daiveervasho vyayantaam pareemam yajamaanangum raayo manushyanaam, divah sunurashyesha tey prithivyaamlloka aaranyaste pashuh/ Upaveerasyupa devaandaiveervashah praagurushijo vahnitamaan, Deva Twashtasu rama havyaa tey swadantaam/* Sarva vyaapi Yagjna Deva! Just like the congregation of jnaanis who are highly illuminated as though by Surya Deva, are saturated by the skin pores. Indeed the entire prithvi, forests and animals are soaked in the Sun Rays just as the participants of yagjna karmas are aware of the magnificence of their highly rated deeds of virtue. Stanza 9: *Devasya twaa Savituh prasaveshwinorbaahubhyaam Pushno hastaabhyaam/ Agnishtomaabhyaam jushtam niyunajmi/ Adhbhutsaivoshadheebhyonu twaa maataa manyataamanu pitaanu bhraataa sagarbhyonu sakhaa sayudhyah, agnishtomaabhyaam twaa jushtam prokshaami//* Hey all the yagjna saadhano! As prompted and influenced by Savita Deva, Ashvini Kumars and Pusha are being hand in hand with you; 'aoushadhis' or indigenous and herbals would along with the help of holy waters too should purify even as Soma and Agni are ready to partitipate in the Sacred Task; in this connection the Yajamani of the Yagjna should seek and also attain the clearance of parents, brothers and close friends. Stanza 30: Hey yagjna saadhano! We initiate the yagjna kaarya seek to Suryodaya Kaala / Ushah kaala as that is the time when Ashvini Kumars and Pusha Devata are alert to accept the yagjna phala and nce contented they do indeed bestow the best in fulfilling the desires of the participants of yagjnas.

Saptamopaadhyaaya stanzas 1&3 : *Vaachaspataye pavasva vrishnoagum shubhyaam gabhasti putah, Devo Devedbhyah pavasva yeshaam bhaagosi/--- Swangkritosi vishvebhya indriyebhyo divyebhyah paarthivebhyo manastwaashta swaahaa twaa subhava Suryaaya devebhyastwaa marichipebhyo devaagum sho yamayi tvede tasmatyamupariplutaa bhangena hatosou phat praanaaya twaa vyaanaaya twaa/* (Divya Soma, the manifestation of all kinds of joys; You are the one who is the medium of Surya's extraordinary heat and brightness and those of other Devas like Vaachaspati and other Devas; do very kindly get contented with this unique role of mediation and provide piety and eqaunimity and thus balance the characteristics of the extremities!----Soma Deva! You are the unique one who seeks to convert the fury and dazzle of Surya Deva to coolness and joyful tranquility and glitter too as the one who satisfies the virtuous and simultaneously punish the evil minded and blatantly vicious Beings seeking to thrive in darkness) Saptamopaadhyaya stanzas 41-42: *Ud tyam jaatavedasam evam vaanti ketavah, drisho vishvaaya Suryagum swaaha/ Chitram Devaanaamudagaaneekam chakshurmitrasya varunasyaagne, aapraa dyaavaa prithivi antarikshagum Surya aatmaa jagatastasyupashascha swaahaa/* (Surya Deva's benevolence is such that the charaachara praanis or the moving and immovable Beings are provided vision and life by extending his golden rays to every nook and corner of the Universe in totality covering the earth, antariksha and dyulokas; may we not at the yagjnaas acknowledge with gratitude for

his unique generosity and selflessness by way of one 'ahuti' or offering of ghee and 'anna' at the yagjna karyas! Indeed Mitra, Varuna, Agni and other Devas be grateful for the vision provided by Surya Deva and equally so for the prithvi-antariksha and dyulokas to recognize 'sthaavara jangamas' in Srishti; this is reason enough to offer aahutis at the yagjna karya.

Ashtamodhyaaya 3-6: *Kadaa chana pra ucchasyubhe ni paasi janmani, tureeyaaditya savanam ta indrayamaataas thaavamritandityebhyastavaa/ Yagjno devaanaam pratyeti sumnamaadityaaso bhavataa mridayantah, aa vorvaachi sumatir vrityaadagamhoschidyaa varivovittaraasadaadityebhyastavaa/ Vivisvannadityaisha te somapeethastasmin matsawa, shradasmai naro vachase dadhaatana yadaasheerdaa dampati vaamaasshruntah, pumaan putro jaayate vidante vaswadhaa vishwaahaarap edhate grihe/Vaamamadya Savitarvaamamu swve dive dive vaamamasyabhyagam saaveeh, vaamasya hi ksayasya Deva bhuroyayaa dhiyaa vaambhajah syaama/* (Hey Aditya, you are always resistant to delays and risks and provide safety to human beings and Devas alike. Your power and capability, stability, equanimity and happiness are the hallmarks of your personification; may we be blessed to be deserving of your grace. Yagjnas are designed to bestow happiness to humans and Devas alike and so do your activities.Aditya! All your sankalpas and activities have always been moulded to the unique objective of welfare and security. Even as the mentality of sinful persons would be to earn by hook or crook, they do have qualms of conscience and thus earmark sizeable amounts for performing yajgnas. Soma Deva! We beseech you to provide peace and comfort to Aditya who in turn would bestow the same to humanity and Devas. Aditya Deva! Your sole objective is to eradicate darkness and ignorance; you are indeed fully deserving of drinking soma juice and thereby maintaining composure and poise for the advantage the worlds. In turn, the human beings seized of the 'chaturvidha purushardhas' viz. Dharma-Artha- Kaama-Mokshas, especially the grihasthis practising dharma and desirous of excellent offspring are always involved in righteousness. Savita Deva, do kindlygrant us superior contentment day by day as indeed are capable of doing so to the well deserved.)

Ashamodhyaaya 40: *Adrishramasya ketavo vi rashmayo janaah anu bhrajanto agnayo yathaa, upayaama griheetesi Suryayaa twaa bhraajaayayaisha te yonih Suryaaya twaa bhraajaaya, Surya bhraajishthoham manushyashu bhuyaasam/* (Just as the Surya' s radiance, as provides the illumination to the worlds and their contents, Agni too is ever radiant. Jyotirmaan, Tejasvi Surya Deva you are as significant and propitious to humanity as in the context of celestial objects too.)

Navamodhyaaya 1: *Deva Savitah prasuva yagjnam prasuva yagjnapatim Bhagaaya, divyo Gandharvah Ketapuh Ketam nah punaatu Vaachaspatirvaajam nah swaduttu swaahaa/* (Savita Deva the source of Tejas! We solicit you to complete this yagjna to its fruition. Let the Yajamaana of this Yagjna be blessed with dhana-dhanya; may the 'anna' or the food be purified byyour auspicious rays in a manner of being worthy of offering to Vachaspati!)Stanza 33-34: *Mitro navaaksharena pancha disha udajayattaa ujjeshagam Savitaa shadksharena shadtanudajayattaanujjesham Marutah saptaaksharena sapta graamyaan pashunudajayahstataanu- jjesham Brihaspatirashtaaksharena Gayatrimudajayatta - amujjesham/ Vasavastrayodashaaksharena trayodashagam stomamudajayahstamujjeshagam Rudraaschatur dashaaksharena chaturdadshangam stomamudajayahstam ujjesham aadityaah pancha dashaaccharena pancha dashaangam stomamudajayah stamujjeshamaditih shodashaaksharena shodashaagam stomamudajayattamujjesham prajaapatih saptadashaaccharena saptadashangam stomamudajayattamujjesham/* Navaakshara Devi Shakkari chhanda's magnificence is such as to enhance the Mitra Deva's 'trivritajnaana' or the three pronged Jnaana-Karma-Bhakti.As that jnaana leads to the goal of success, Dashakshara Devi Ati Shakkari further enhancesthe level of victory to that of Virat Deva. This level of victory is enhanced much farther by 'Ekaadashaakashara' Devi Ashti and due to that further victory, Indradeva was able to perform trishtubh stoma. Finally, the 'Dwadashakshari Devi Atyashti' is successful by the mantra prabhava of Jagati Stoma by Vishva Devas. In other words, Mitra initiated the illustrious break through and by his celestial powers broke through 'Nava Dwaras'protected by 'Nine Shaktis' and performed 'trivrit'homa. Varuna took up the subsequent step of controlling Pancha Pranas and Pancha Bhutas and reached upto the next level of Virat. Now in the trishthup chhanda of eleven-

eleven maatras of four lines controlled Ekadasha Rudras. Dwdashaadityas were further controlled by Vishva Deva by the repetitive uttering of mantras on the chhandas pattern of Jagati and controlled Twelve Raashis.

Stanza 34 explains: The thirteen lettered Chhanda named Devi Dhriti depicts the success of Vasu Devatas by way of thirteen stomas comprising 'navadwaras' or openings of the body and four 'antahkaranas'. Further Ekaadasha Rudra Devas by way of the Fourteen lettered Adhidhriti chhandas declared victory. By utilising Aasuri Gayatri chhanads the Dwadasha Adityas controlled Panchadasha Stomas viz. Four Vedas, four upa vedas, and six vedangas backed up by sheer persistence. Now the sixteen lettered Prajapatya Anushthup chhandas, Aditi the Deva Maata conrolled shodasha kalaas/ sixteen stomas. With the help of the Seventeen Lettered Devi named 'Nichruta Aarchi Gayatri' chhandas by her mantra prabhava, Prajapati conquered saptadasha stomas of as many categories viz. chatur varnas, chatur ashramas, chatur karmas and chatur purushardhas of Dharmaartha kaama mokshas, climaxed by manas or Mind!Thus the process of subjugating various categories of Srishti as initiated by Mitra and carried forward by Varuna, Virat, Indra,EkadashaRudras, Vishva Devas, Ashta Vasus , Ekaadasha Rudras, Dwaadasha -Adityas,Aditi Maata, and Prajapati. In this process, there is a perfect samanvaya or juxtaposition of chhandas and the Devatas concerned.

Ekaadashodhyaaya Stanzas 53-62: *Mitrah sangam srujya prithiveem bhumm cha jyotishaa saa, srijaatam jaatavedasamayakshmaaya twaa sagam srijaami prajaabhyah/-----Mitrasya charshani dhritovo dedvasya saanasi dyumnam chitrashravastamam/* Just as Surya Deva provides unending illumination to antariksha and bhumi, similarly Jaatavedasa Agni Deva is radiated for the sake of Beings, especially the humanity for their health and profitability.----Mitra Devata endows everlasting and ever-surprising variety of food and 'deha shakti', quite apart from radiance all over.

Tayodashodhyaaya Stanzas 3-5: *Brahma jijnaanam prathamam purastaad seematah suruche vena aavah, sa buddhyaa upamaasya vishthaah satascha yonimasatascha vi vah------Druptaschaskanda prithiveemanu dyaamimam cha yonimanuyascha purvah, samaanam yonimanu sancharantam drupasamjuhomyanu sapta hotraah/*(Ever since Srishti commenced, Paramatma's Shakti manifested the institution of Brahmanda and those Brahma Swapupas were prominently included Surya Deva besides antariksha and trilokas and both the 'vyakta' and 'avyakta' Jagat was illuminated by Surya Deva. At the time of creation, Hiranyagarbha Purusha viz. Prajapati had been the singular administrator of 'brahmanda' bearing the overall responsibility of Swarga-antariksha and Prithvi; may we now offer our sincere 'aahutis'or ghee offerings to Agni as a token of our sincere gratitude to that Brahma.)

Panchadashodhyaaya Stanza 58: *Parameshthi twaa saadayatu divisprushthe jyotishmateem, Vishvasmai praanaayapaanaaya vyanaaya vishvam jyotiryaccha, Suryastedhipatistayaa Devataagiraswaad dhruva seeda/* Jaajjvalamaana Agni Deva as Ishti or Homa Swarupa! Vayu rupaVishwakarma is radiant in Swarga Loka; Your swaami is Surya Deva. May the participants at the Yagjna be blessed by Surya Deva in the form of Prana-Apana-Vyaana-Udaana- Samanaas in the form of Jyoti. Thanks to the presence and might of Vayu Deva by his very appearance, may this Agni Karya be fullfilled, especially with the blessing ofSurya Deva.

Saptadashodhyaaya: Stanzas 58-59-60: *Suryarashmir harikeshah purastaatsavitaa jyotirudyaam ajastram, tasya pushaa prasavyyaati vidwaantsampashyanvishwaa bhuvanaani gopaah/ Vimana esha divo madhya aastaaapaprivaan rodasi antariksham, sa vishwaacheerabhi chashte ghrutaacheerantaraa purvamaparamcha ketum/ Ukshaa samudro Arunah suparnah purvasya yonim pituraavivesha, madhye divo nihitah prushnarashmaa vichakrame rajasapyaatyantou/*(Indeed, the green coloured vegetables and foodgrains constitute an essential part of life of humans and animals alike and they seem to express their gratitude to Bhagavan Surya whose illumination from the sky is due to his grace and benevolence. In fact the ever mobile Surya Bhagavan is the singular poshana karta or the sustainer of trilokas. In the art of scripting the Universe, this jitendriya and vidwan provides life and sustenance to Dyuloka, Prithvi and Antariksha; besides radiance and sustenance, he is the pratyaksha Deva who is omniscient and omni -

present and indeed omni-potent! He is responsible for the much required and timely rains which is the root of irrigation, besides providing water reserves in-season and out-season of rains even as speeding up freely from one horizon to another always constantly being totally unaware of the kaala maana or the time schedule as he is ever dynamic and punctual.

Vimshodhyaaya [20 chapter] Stanzas16 / 21/ 23: *Yadi diva yadi naktamenaagam si chakramaa vayam, Vaayurmaa tasmaadenaso vishwaamunchatwagam hasah/----Udvayam tamasaspari svah pashyantu - ttaram, Devah Devatra Suryamagamna jyotiruttamam/---Yedhosyodhisheemahi samidasi tejosi tejomayi dhehi, samaavavarti prithivi samushaah samu Suryah, samu vishwamidam jagat, vaishwaanara -jyotir bhuyaa -sam vibhun kaamaan vyashnavai bhuh swaahaa/* (Surya Deva! Do kindly save us whether we are in jaagrat-sushupta avasthas or while awaken or in semi-conscious state; it is most likely that we might commit blunders. Do very compassionately pardon us and do save us from any of our blemishes. Jyotishmaan!)-----We from bhuloka when we look up to swargaloka and try to figure out the latter, do release us from our 'agjnaandhakaara' or the darkness of ignorance as you indeed are the celestial splendour and the unique fund of radiance!-----Hey 'Samidhas' or the wooden pieces duly offered to Agni Deva in the homa karyas!May you be kind to us releasing excellent light and provide to us contentment on earth. May Usha Devi and Bhagavan Surya bestow all round happiness for ever to all the Beings as well as Vaishwaanara Deva provides all round auspiciousness!

Trayovimshadadhyaaya [23 chapter] Stanzas 5 /10: *Yujjanti brudhnamarusham charantam pari tasushah, rochante rochanaa divi/---- Surya ekaaki charati ka vu swijjaayate punah, kigam swiddhimasya bheshajam bhumiraavapanam mahat/* Just as Surya Bhagavan moves all over the sky from east to west and east again cyclicallyalways along with the attendant graha devatas, the equi-minded persons of high level knowledge ritwiganaas too seek and to the extent possible maintain yagnaagni without fail and be blessed!----Bhagavan Surya moves along alone as the ever luminous manifestation for ever while Chandra Deva appears with shine sometimes and with dwindling light some other times. Agni Deva appears occasionally like ouoshadhis while Prithvi happens to be the ever existent 'beeja bhumi' always!

Saptavimshodhyaaya [27 chapter] Stanza 10: *Udvayam tamasaspari swah pashyantyuttarm, Devam Devatraa Suryamagnam jyotiruttamam/* May I be fortunate to attain 'paramapada' while discarding the ever rampant darkness of agjnaana of the mortal life and accomplish the supreme vision of Pratyaksha Bhaskara-the 'utkrishta sukha prada'-'avinaashi'-'mahaa guna sampanna'-'sarvotkrishta' -jyoti swarupa-Surya Deva!

Ekatrimshodhyaaya [31 chapter] Stanzas 18-22:***Vedaahametam Purusham mahaantam Adityavarnam tamasah purastaat, tameva viditwaati mrityumeti naanyah panthaa vidyateyanaaya/*** *Prajaapatischarati garbhe antarajaayamaano bahudhaa vivi jaayate, tasya yonim pari pashyanti dheeraastasmin hatasyurbhuvanaani vishwaa/ Yo Devebhya aatapati yo Devaanaam purohitah, purvoyo Devebhyo jaato namo ruchaaya Braahmaye/ Rucham Braahmaam janayanto Devaa agre tadbruvan, yastvaivam Braahmano vidyaattasya Devo asan vasho/ Shreescha te Lakshmeescha pratyaavahotre paashve nakshatraani rupamaashwvinou vyaaktam Indraatrishaanaamum ma ishaana sarvalokam ma ishaana/* (Surya samaana tejaswi the destroyer of darkness is akin to Virat Purusha whose 'upaasana' on continuous basis should lead to moksha; indeed the path to moksha is the path of Suryopaasana and no other way of certainty is possible at all! Prajaapaalaka Paramatma is realisable in each and every material; He is indeed birthless and is visionable in all the swarupas as He is present in every Being as the Inner Self all over the Universe.Persons of extraordinary knowledge and wisdom should be able to visualise Him as His own image.Deva ganas too who have already attained good realisation of Brahman are not as far away in the Great Realisation. Brahma jnaani Devas preface the path of Realisation as having been already nearer compared to other jnaanis! The ever resplendent Paramatma! Your better half Devi Lakshmi is the provider of all kinds of material desires, and at the same time since her shoulders being representative of days and starry nights could transfer one's Being from Earth to Dyuloka by her Iccha

Shakti and from Dyuloka to Antariksha bu her Jnaana Shakti ; Surya Deva! Do please extend this golden path accessible to the select ones step by step by the ladder!)

Trayamstrishodhyaaya [thirty third chapter] Stanzas 30-32:*Vibhraang brihatyibatu Somyam madhvaayurdhdyagjna pataavavihyutam, vaatajuto yo abhirakshatitmanaa prajaah puposha purudhaa vi raajati/ Udu tyam jaatavedasam Devam vahanti ketavah drusho vishvaaya Suryam/ Yenaa paavaka chakshasaa bhuranyantam janaa anu, twam Varuna pashyasi/*(May we be saturated with Soma Rasa from the far reaching rays of dazzle and high luminosity of Surya Deva who has the unusual speed of Vayu Deva and of his own capability to save the entire humanity by their own experience of visibility and sustenance by way of food resources!

Stanzas 34-43: *Aaana idaabhirvadathe sushasti Vishvaanarah Savitaa Deva etu, api yathaa yuvaano matsathaa no Vishwam jagadaabhipitve maneeshaa/Yadadya kachva vritrahannudgaa abhi Surya, sarvam tadindra te vasho/Taranirvishwa darshato jyothiskrudasi Surya, vishvamaa bhasi rochanam/ TatSuryasya devatwam tanmahitwam madhyaa kartorvitataagam sam jabhara, yadodayukta haritah sadhyasyadaadraatri vaasastanute simasmai/ Tanmitrasya Varunasyaabhichakshe Suryo rupam krunute dyoruupasthe, anantamanyadrushadasya paajah krishnamanyadvaritah sam bharanti/ Bashnahaam asi Surya badaaditya mahaam asi, mahast sato mahimaa panasyatedwaa Deva mahaam asi/ Bat Surya shravasaa mahaam asi satraa deva mahaam asi, mahnaa Devaanaama Suryah purohito vibhu jyotiradaabhyam/ Shraayant iva Suryam vishvedindrasya bhakshata, vasuni jaato janamaana ojasaa prati bhaagam na dheeyama/ Adyaa Devaa uditaa Suryasya niragamhasah piprutaa niravadyaat, tanno mitro varuno maamahantaamaditih sindhuh prithiviuta dyouh/ Aa krishnena rajasaa vartamaano niveshayannamritam martyam cha, Hiranyayena Savitaa rathena Devo yaati bhuvanaai pashyan/* (Savita Deva! You are the one bestowing helpfulness to all the 'pranis' by providing good food; may the consciousness of the Beings in the worlds satisfy themselves first and have the universe get contented too. Indra Deva! Just as Bhagavan Surya destroys darkness and the evil among the enemies, may all the Beings be authorised to execute welfare to one and all as soon as Surya is visible on the sky. Surya Deva! You are the one to let the Universe float smoothly with alround illumination. You are one who brings divinity all over and gets the worlds unified as a singular identity by spreading the golden shine occupying the central position on the sky. Let the 'brahmanda' get plunged in darkness and restfulness all through the nightsfrom the day long activities of struggle for existence. Situated in dyuloka, Surya Bhagavan also assumes the swarupas of Mitra and Varuna Deva and facilitates their revelationstoo; His singular form is of shudda-chaitanya-nirguna or of purity-ever livelifullness-yet with no features and predilictions yet of reactive nature maintining poise and equanimity holding directions in perfect order. SuryaDeva! Undoubtedly you are the unique; the reason for your magnificence is the laudability of your features and generosity; your generosity is the cause of every being's prosperity in their own ways as reflected in their self contentment and welfare. You are the cause of contentment for human beings, and among the Devas the 'agra pratishtha', the 'sarvavyapaka', the 'avinashi' and 'tejasvi' besides being the great facilitator of Yagjna karyas. It is only on the strength of Surya's far reaching golden rays that the crops on earth are prospering while being thesources of universal sustenance and good health.Mitra-Varuna-Sindhu, Prithvi, Dyulokas! We are ever coperative and complementary of your generosity to spare your own skills in complementing the endeavors of Bhagavan Surya to have us worthy of our respective existences and of our posterities too.Savita Deva! As you ride the golden chariot from the skies those surroundings were still in semi-darkness and the yagjna kartas on earth and Devas on the skies are just getting readied for the sacred tasks! Indeed that is when the humans are about to invoke Indra- Vayu-Brihaspati-Mitra-Agni- Pusha, Bhaga-Aditya Ganas viz. Dhata-Mitra-Aryama-Pusha-Shakra Varuna-Bhaga-Twashta- Viviswaan, Savita-Anshuman and Vishnu besides Marud Ganas and other Devatas! Panchatrimshodhyaaya [thirty five chapter]

Udvayam tamasaspari swah pashyant uttaram, Devam Devatraa Suryamganma jyotiruttamam/ or we the human beings tend to look up to swarga loka as our target, while the ones already in the Deva loka aspire

for reaching out Sarvottama Jyoti Swarupa Surya Bhagavan as the Pratyaksha Paramatma Brahman Himself!

Yajurveda -Krishna (Taittiriya Samhita)

1-1-1-1) *Ishotvorje twaa vaayava stopaayava stha, Devovah Savitaa praarpayatu shreshthata maaya karmane/ Aaa pyaayadhvam aghniyaa deva bhagam urjaswateeh Prajaavateer anamivaa avyaksamaah/ Maavaastena Ishata maagha shamigsas, Rudrasya hetih pari vo bahvees, yajamaanasya pashun paahi vranaku dhruvaa asmin gopatau syaata/* Food for you, physical strength and stamina too by Vayu as once interacted. May Savitur Deva impel me to the excellent offering. May the share of Devas to be enhanced substantially to us to readily be derived in terms of stamina especially from milk to be healthy and wealthy, rich in offspring, free from diseases and ill health. Let not us be controlled be a thief, nor misdirected by an evil co-worker as saved by Rudra Deva while taking worthy decisions to rush me and influence me especially when to gain cool and unaffected outcome. Savitur Deva! you are the Lord of cattle and as such may the cattle be protected too

1-1-2.1) *yagjnasya ghoshad asi prtyustham rakshasa pratyusthaa araatayah, prayam aghad dhishanaa barhiracha Manunaa kritaa swadhayaa vitashthaaa, ta aa vahanti kavayah purastaad devebyo jushtham iha barhir aasade/ Devaanaam parishuutam asi varsha vriddham asi, Devabarhir maa tvaanvan maa tiryak parva te raadhyaasam aa chetta te maa risham, devabarhih shatavalsham vi roha sahasra valashaah/* You are the substance or essence of Yagjnas. Even as the Rakshasaas are burnt off as also the evil spirits, the Yagjna Vedi or the Altar of Sacrifices constitutes the samidha of the material for the Sacrifice. This is indeed as per the Manu's laws and as inspired by the call of swadha while the Rishis keep in the front of the Agnihotra as impelled by Devas. You thus are responsible for rains. Oh Samidhas! Do allow us the hit your jonts, cut them to pieces and making sounds of divinity in hundred shoots or even thousand shoots. Let the ashes after the fire be gatherd in substatial quantity. Indeed you are the girle of Aditi, the chord of Indrani. Let Pushan tie the knot for you the samidhas! Let Indra Deva tie your arms, Brihaspati the head; bid farewell to the Antariksha as the samidhas finally reach the Swargaloka!

1-1-5-2) *Prithvi vettu adhishavahnaam asi vaacho visarjanam devaveetaye tvaa grahanam,agnesh tanur asi vaacho visarjanam devaveetaye tvaa grhnaani/ Adrir asi vaanaspatyah saa idam devebhyo havyam sushami shamishva, Isham aa vadarorjam aa vada dyumad vadata vayam samghaatam jeshmaa/ Varsha vriddham asi pratitwaa varsha vardhanam vettu, paraaputam rakshasah paraapuutaa araatayas, rakshaasaam bhagosi vaayur vo vi vinaktu devo vah hiranyapaanih prati grihnaatu/* Samidhas! Let Savitur Deva purify you with a filter that has no flaw with the His rays of splendid energy and radiation. Let the sacred waters lead the path of glory and purify the yagjna vedika the altar; let Indra the killer of Vritrasura with the Vajraayudha made of Maharshi Dadhichi ensure the circumstance and the context; may Agni and Soma purify the Sacrifice; may Devi Aditi recognise the wood's skin meant for the Sacrifice! May Agni, the breaker of silence by the Adhvaryu and the releaser of speech and of glorious mantras, grasp the samidhas for the happiness of Devas. May the rendering of mantras and the glorious sounds hasten the onset of rains which in turn, clear of rakshasas and the evil energies. May the Vayu separate you the samidhas and Savitur Deva seize the samidhas with his folden hands!

1-4.22-25) *Kadaachana stareer asi nendra sashchasi daashyuse, upopen nu Maghavan bhuuya in tu te daanam devasya prochyate, upayaama griheetosy adityabhyas tvi, kadaa chana prayuchyase ubhe ni paaasi janmani, tureeyaaditya savanam ta indriyam kadaachana tasthaav amritam divi/ Yagjno devaanaam prati eti sumnam aadityaaso bhavataa mridayantah, aavo rvaaci sumatir vavrityaad amhosh chid yaa varivovrittataraasat/Vivasvaa adityaisha te somapatistena mandasva tena tripyaa tripyaasma te vayam tarpaitaaro yaadivyaa vrstis taya tvaa shrinami/ Vaman adya savitar vaamam u shvo divedive vaamam asmabhyam saaveeh, Vaamanasya hi kshayasya deva bhuurer ayaa dhiyaa vamshajah upayaamgraheeto si devayaa twa saavitre/ Adabdhebhih Savitah paayubhish twaam shivebhir adya pari paahi no gayam, hiranya jihvahsuvitaaya navyaase rakshaa maakir no aghashamsha ishata, upaygrahito si devaaya twaa devebhvah twa Savitre/*(Never ever you are inhospitable Indra Deva or undependable to

your devotees ! Dwadashaadityas! You have never proved to be careless in your approaches for consideration by your devotees; your amritatwa is in heavens and proven for generations! You are ever generous with the milk of human kindness on earth and to those who are the performers of Yagna karyas sincerely then Soma Drink would be a routine in heavens. Savitur Deva! prosperity to day, and prosperity tomorrow; day by day may you ever increase prosperity levels to us by these prayers to day! Through this prayer, may we ever enhance the levels of prosperity further! May we be blessed by our prayers, an ideal home and to protect that auspicious home , may no plotter of evil overpower us.

2.2.10-1:*Asaav Adityo na vy arochata tasmai Devah praayaschittam aichan tasmaa etam somaaraudram charum nir avapan tenaivaasmin rucham adadhus/ Yo Brahma varchasa kaamaah syat tasmaa etam Somaaraudram charum nit vapet Somam chaiva Rudramcha svena bhaagadheyonopa dhaavati taav evaasmin brahmavarchasaam dhatto brahma varchasi eva bhavati tiswaa puranamaase nir vapet Rudraah/* As Surya Deva did not assume his full radiance and brightness, then the Yagjna Kartas sought an atonement in His favour and offered these oblations to Rudra and Soma; and as a result ,they bestowed brightness upon him. In case Surya Deva has to be further resplendent, the Kartas should also offer on the Pournima then the oblations be in the favour of Rudra. Since Soma performs Sacrifice in an enclosed Agni Vedi or Altar, Surya accomplishes still further splendour; as the butter is charned from the milk of a white cow with a white calf. As this butter is sprinkled , then the kartas purify themselves and the high range of splendour is sustained. Manu Deva apprehended that too much of Bhaskara might land the kartas to become a leper or end up in 'kshthu vyaadhi'. Out of such an apprehension, the karta ought to offer reinforcing oblations to Soma and Pushan. As the karta desires to Soma and Pushan then he should offer an oblation to Soma and Rudra; Soma is the bestower of garbha and Pushan, Agni begets offspring. In that case there would not be an eventuality of the karta becoming a leper.

Kanda II.iii.1: *Àdityebhyo bhuvadvadbhyai charum nir vaped bhuutikaamas, aadityaa vaa etam bhutyai prati nundate yo'lam bhutyai san bhutim na praapnoti/ Adityam eva bhuvadvatah svena bhaagadhenopa dhavati ta evainam bhutim gamanyati bhavaty eva/ Adityebhyo dharayadvadbhyaas charum nir vaped aparuddho vaaparudhyamaano vaa/Adityaa vaa apaaroddhaara aadityaaa avagamaitaaras, adityaan eva dhaarayadvatah/* (Whosoever desires to access prosperity should offer prosperity to Adityas. It is the Adityas who repel prosperity to those who do not deserve or even wish for it. Indeed Adityas are expellers, the procurers and the sustainers. Aditi the Bhumi considers consistently about all her children with eqaul affection and regard; once an oblation is offered in favour of any one of her children. Just as a village judge issues that one's staple food is rice to somebody, then that has to be followed in the spirit and action but cannot offer 'black til' instead of rice. Similarly if Adityas are to be offered rice and black til expected to be offered Varuna, then there is no point in seeking favour from Adityas as that request is misplaced as the realms are inappropriate! Thus in each case of Adityas, Marut Devas or Varuna have their own ways and means of oblations at the Specialised Sacrifices.

Kanda II.iii.5) *Agne gobhir na aa gaheendo pustya jushasvaa nah Indro dhartvaa griheshu na, savitaa yai sahasriyai sa no gaaheĺu raaraeat aa puiiyaa etv vasu / Dhaataa dadaatu no rayim aaeeaano jagatas patiee sa naee paareena vaavanat ,tvaiea yo vaaĺabho vaaia sa no gaaheĺu raaraeat , sahasreeaayutena ca/ Yena devaa amaatam /daarghauÌravo divy airayanta , raayas poĺa tvam asmabhyai gavai kulmie jaavasa aa yuvasva /Agnir gaahapatiee somo viÌvavaniÏ savitaa sumedhaai svaahaa/* Agni Deva, welcome to you with your kin, and delight us increasingly; Indra is the supporter in our homes. Savitru Deva! may you delight us in our homes thousand fold; May Pushan arrive and bless us with wealth; let Dhatra the ruler of the world too grant us precious gifts; May, Twashta the bull and of physical strength delight us in our respective homes for thousand - ten thousand years towards immortality. Prosperity and Fulfillment! May we and our kin be delighted with longevity and fame

S A A M A V E D A

SaamaVeda-Purvaartha Aindra Parvani, Stanza 303 on Usha Devi: *Pratyu adarshyaa yatyucchantee duhitaa divah, apo mahi vrunute chakshushaa tamo jyotishkrunoti suunaree/* (The scintillating damsel

Devi Usha the illustrious daughter of Surya Deva has appeared on the 'antariksha' brightening Prithvi to spread her radiant charm and instantly dissolving darkness around! Stanzas 395 & 397 on Aditya Ganas: *Tu che tunaaya tatpsu no dvaadheeya ayrjeevase, Adityaasah samahasah krunotana/ --Apaamivaam stridhamapa sedhata durmitam/Aadityaaso yuyotanaa no amhasah/*(Maha Adityas! We pray to you earnestly to bestow long and healthy life to our sons and grandsons. May we all be free from diseases, enemies, sinfulness and evil attitudes. We render the stotra for phycsical and psychological strength always seeking your kindness. Stanza 421: *Mahe no adya bodhayosho raaye divitmati, yathaa chinno abodhayah satyashravasi vaayye sujaate ashva sunrute/* Devi Usha! Just as you have been bestowing prosperity to us and waking us up in the past, do kindly repeat the miracle again and show mercy to your son Satyashrava! Stanza 443: *Aa yahi vanasaa saha gaavah sachant vartanim yadudhabhih/* Usha Devi! As per our earlier responses to requests, repeat providing to us with plentiful supply of milch cows which yield surplus milk from their udders. Stanza 451: *Usha apa swasushtamah sam vartayati vartanim sujaatataa/* Devi! Is like our own sister smashes darkness all around- literally and figuratively-with plentiful of brightness and 'jnaana' which is utilised for uplifting one self but to others as well. Stanza 458: *Ayam sahasramaanavo drushah kaveenaam matirjyoti vivardham, bradhnah sameechari -rushasah samairayarepasah sachetasah svasare manyumantashitaa gaouh/* To Devi Usha, Surya Deva forwards his spectacular 'kiranas'as he is the unique source of energy and illumination, besides being the outstanding fund of knowledge and spirituality.Stanza 463- 4: *Ayaa ruchaa harinyaa punaano vishvaa dveshaamsi tarati suyugvabhih suuro na sayugvabhih/ Dhaaraa prishtasya rochate punaano arusho harih/ vishwaa yadrupaa pariyaasryur kvabhih sapraasyebhir rukvabhih/ Abhi tyam devam Savitaraaramonyoh kavikritumarchaayaami satyasavam, ratnaadaamabhi priyam matim/ Urthavaa yasyaa matirbhaa Adidyutatsaveemani hiranyapaaniramimeet sakrituh kripaah swah/* 'Soma rasa' as secured from the sparkle of high luminosity is the most potent weapon to totally demolish enemies. The constant flow of dazzling nectar is akin to the glitter of seven faced Surya Kiranas as the latter are comparable the Seven Horses of Surya. We most respectfully worship you Savita Devata as commended by Veda-Puranas as He is Satya preraka, dnana daataa, atyanta medhaavi. Deva! Do eternally spread your effulgence all over in all directions!

Aryanyaparvani Saama- Shashthodhyaaya-Panchama Khanda- Stanzas 628-640:*Vibhraang brihatpibatu somyam madhvaayurdaghadyajnapataa vavihutam, vaatajuto yo abhirakshati tmanaa prajaah pipaarti bahudhaa vi raajati/ Chitram devaanaamudagaadaneekam chakshurmitrasya varunasyaagneh, aapraa dyaavaprithivee antariksham Surya aatmaa jagatastastushashcha/ Aayam gouh prithnarakramidasadan maataram purah, pitaram cha prayatnastsvah/ Antascharati rochanaasya praanaadapaanatee, vyakhyanmahisho divam/ Trimshadhvaama vi raajati vaakpatangaaya dheeyate, prati vastorah dyubhih/ Apa tye taavako yathaa nakshatraa yantyaktubhih, suraaya vishvachakshase/ Adrusrannasya ketavo vi rashmayo janaah anu, bhraajanto agnayo yathaa/Taranir Vishwa darshato jyotishkridasi Surya, Vishvamaabhaasi rochanam/ Pratyang devaanaam vishwah pratyangundeshi maanushaan pratyang vishvam svadrusho/ Yenaa paavaka chakshasaa bhuranyantam janaah anu twam varuna pashyasi/ Uddyaamishi rajah prithvaha mimaano avaktubhih pashyanjanmaani Surya/ Ayukta sapta shundhyuvah suro rathasya naptryah taabhiryaatiswayuktabhih/ Sapta twaa harito rathe vahanti Deva Surya, shochiskesham vichakshana/*(The spectacular Bhaskara Deva having had a small unit of Soma Rasa bestows longevity with no illnesses at all to those participating in the Soma yagjna. Once influenced and prompted by Vayu Deva, he sparkles the universe and having assumed innumerable forms feeds all the Beings to their hearts' content.This pratyaksha Bhaskara also enables the visions of Mitra-Varunaadi Devas too to vision the magnficence of Suryodaya and engulfs His radiance the trilokas of dyuloka-antariksha and prithvi. Now that the speedy Surya is visible, He looks to have first prostrated to mother prithvi and father swarga loka via antariksha. He travels across the antariksha by way of his ever extended rays which shine and brighten all along from the Udaya to the Asthama or the Rise to the Fall, while most tellingly providing extreme brightness to the dyuloka. During the day long travel, He shines for thirty ghadiyas of time in day time and another thirty ghadiyas in the nights as hidden behind the 'taaraamandala' like the thieves! Like the open and huge flames of Agni, Surya Deva's uncontrolled fury

of sizzling heat is experienced by the mankind; Deva! We pray to keep the severity in check to spare the humanity from untimely deaths and diseases. We pray that your fury to mankind may not be too excessive and that our gratitude to you for inproviding food and health might not be nullified and scare us but be tolerant.You are the only one who is the readily seen and felt besides being the reflector of all the objects of illumination like Chandra, Nakshatras and other sky oriented 'Grahas'. You are the unique benefactor being the singular source of nurture and nature through out the day and night. Being the manifestation of Purity and Punctuality, your Seven Horses are the Seven Kiranas with Seven Colours called '*bai ni aa ha pee naa laa* or brinjal-blue-sky like-green-yellow-orange-red! Deva! The seven horses-seven kiranas-seven colours are your personi-fication.[Vibgyor representing a rainbow comprises violet-indigo-blue-green-yellow-orange-red]

Uttaraarchika Saama- Dwiteeya adhyaayaon Usha - stanzas 751-752 : *Pratyuadarshaayatyuuchhanti duhitaa divah, apo mahi vrunuye chakshushaa tamojyotishkrunoti sunari/ Uduh triyaahsrijate Suryah sachaa udyan nakshatramarchivat, tavedusho vyushi Suryasya cha sam bhaktena gamemahi/* Arriving as She does from Deva Loka, Usha Devi with her glittering kiranas, destroys thick darkness of the night even as the authoratative princess arrives and fills up with brightness. This illumination covers Grahas or planets, the entire 'nakshatra mandali' or the Stardom and the totality of the Skyas Surya Deva himself spreads his impact even as the happiness of the inhabitants transforms the very value and worth of existence. **Saptamodhyaaya** on extolling Aditya- stanzas 1067-1069: *Prati vaam Sura udite Mitram grineeshe Varunam,Aryamanam rishaadasam/ Raayaa hiranyayaa matiriyamvrikaayashavase, iyam vipraa medhasaataye/* Hey Mitra-Varuna Deva Aditya! At the time of Suryodaya the two friends Mitra and Varuna as also the outstanding desroyer of opponents viz. Aryama along with the totality of Devas extolled Surya Deva. Salutations to you Mitra Varuna! We appreciate your leadership in extolling and worshipping Bhaskara the great form of auspciousness and exemplary and bright virtuosity! **Trayodashodhyaaya** on Surya Deva-stanzas 1453-1455:*Vibhraang brihatbipabatu somyam madhvaayur -dadhadh yagjnapataavavihyutam, vaatajuto yo abhirakshatitmanaa prajaah piparti bahudhaa viraajati/ Vibhraang brihadsubhritam jyotiruttamam dharmam divo dharune satyamarpitam, amitrahaa vitraha dasyuhantamam jyotirjagjne asuraha sapatnaha/ Idam shreshtham jyotishaam jyotiruttamam vishwajidvanajidyuchate brihat, Vishwabhraang bhraajo mahi Suryo drisha vuruu paprathe saha jo achyutam/* (The brightest ever Surya Deva always bestows excellent health and longlife to his worshippers just as Indra who is the controller of Vayu, the Protector, Public Administrator, and the provider of 'Soma rupa madhu'. Surya Deva while spreading his illumination near and far is the unique provider of food and physical energy. He is the holding fulcrum of the Sky and the exterminator of evil energies as personified like Vritraasura and such demoniac forces. Indeed this Surya Jyoti is the paramount jyoti of all the jyotis reputed as the Vishva Jyoti. He is the great winner of opulence, extremely capable, permanent, and the luminous hold of the Universe.) Stanza 1462 on Savita: [***Om] Tat Saviturvarenyam bhargo devasya dheemahi, dhiyo yonah prachodayaat/*** Savita is extremely worthy and capable of prompting and involving us the mortals for showing the path of virtuous effulgence! **Ekovimshad -19-adhyaaya:** Stanzas 1725-26, 1731-33, 1740-42, 1749-1752, 1755-1757 on Devi Usha: *Prati shyaa soonery jani vyucchanti parisvasuh divo adarshi duhitaa/* We all seek to wait and vision the arrival of the unique one Devi Usha the Surya Putri as our own sister who is the guide and great giver at the end of the night at time of Sun Rise. *Ashveva chitraarupi maataa gavaamasi,utosho vasv Ishishe/* Just like the unsteady lightning and the mother - incarnation of brilliant illumination as also the initiator of yagjna karyas all over, Devi Usha is the close associate and friend of Ashwini Kumars. (1725-26) *Ushastacchitramaa bharaasmabhyam vaajineevati, yena tokamcha tanayam cha dhaamahe/ Usho adyeha gomatyashvaavati vibhaavari, revadasme vyuccha sunrutaavati/ Yumkshvaa hi vaajaneevatyashvaam adyaaruunaam Ushah, athaano vishvaa soubhagaanyaa vah/* (You are about to initiate the 'havan'or the Sacred 'agni kaarya'; Usha Devi! We beseech you to grant us for fortunes, and excellent progeny. May several such 'havans' be influenced to be performed along with cows and horses in their presence and our request for plenty of 'dhana-dhanya'. Devi! Even as you are initiating the 'havan', kindly direct your inimitable horses in the form of 'kiranas' bestow auspiciousness and

'sowbhagya'. (1731-33) *Mahe no adya bodhayosho raaye divitmati,yathaa cchinno abodhayah satyashravasi vaayye sujaate ashva soonrute/ Yathaa suneethe shouchdrathe voauccho duhitardivah, saa vyuccha saheeyasi satya shravasi vaayye sujaate ashva soonrute/ Saa noadyaabharad vasurvyucchaa duhitardivah, yo vyoucchah saheeyasi satya shravasi vaayye sujate ashvasonrute/* Ever resplendent Usha Devi! As even before, kindly turn us to the direction of 'jnaana'. Dyuloka Vaasini, Satya Swarupi! You had in the past, blessed Suneet the son of Shuchidratha granted light from darkness; now as Satyashrava the son of Vayya too do kindly grant me the same blessing. (1740-42) *Idam shreshtham jyotishaam jyotiraagaacchivatrah Praketo ajanishtha vibhvaa, yathaa prasutaa Savituhsavaayyaivaa raatrushase yonimaaraika/ Rushadvatsaa rushatee svetyaagaadaaraigu krishnaa sadanaanyasyaah, samaana bandhu amrite anuchi dyaavaa varna charat aaminaane/ Samano adhvaa swastror ananatastamanyaanyaa charato devarishte, na methete na tasyatuh sumeke naktoshaasaa samanasaa virupe/ Aa bhatyagni rupa samaaneekamudvi praanaah Devayaa vaacho astyuh, arvaagchaa nunam rathyeh yaatam peepivaam samaashvinaa gharmamaccha/* All the materials on the lokas are illuminated during the entire day time but thereafter at the termination of the nights and there -before the Ushh Kaala arrives and dominates the Lokas It appears that there is perfect understanding between the father and the daughter as one appears the other disappears. There is absolutely no clash whatever of each other's responsibilities and actions.As soon as Usha arrives, Agni Deva too gets alerted and the schedule of orienting the tasks of Yagjnas and homaarchanas take a swing as divya stotras are intiated and Ashwini Kumars get readied too accept the 'havishanna'.(1749-52)

*Etaa vu tyaa Ushasah ketumakrata purve arthe rajaso bhanumanjate, nishkrunvaanaa aayudhaaneeva ghishnavah prati goovorusheeryati maatarah/ Udayattarunaa haanavo vrithaa swaayujo arusheerga ayukshata, akrannushaaso vayunaani purvathaa rushantam Bhanumamarisheerashishruh/Archinti naarirapaso na vishtibhih samaanena yojanenaa paraavatah, isham vahanteeh sukrute sudaanave vishwedah yajamaanaaya suvante/*As ever, the Ushah kaala brings in brightness as the Sky gradually distributes illumination in gradual stages of arunima-ujaala-chetana to the Beings and then Suryodaya. It is at that time, coinciding the yagjna karmas and the coincidental 'daana prakriyas', the Ushah Kiranas from the Sky would in turn convert the offerings from earth aggrandise the receipts with food and water back to the Beings on Earth!(1755-57)

Vimshodhyaya (20) Stanzas 1788-89: *Banmahaam asi Surya badaaditya mahaa asi, mahaste sato mahimaa punishtam mahan Deva Maha asi/ Bat Surya shravasaa mahaa asi satraa deva mahaa asi, mahaan devaanaama Suryah purohito vibhu jyotiradaabhyam/* Surya Deva! You are truly outstanding; Samasta Loka Karta! You are amazing and are highly worthy of sincere prayers as your reach of each and every corner of the universe is fantastic and unparalleled. Your high reputation is universal too. Among the entirety of 'Devatva' or of high divinity, your position is unique especially in subduing darkness and the evil asuras. Your leadership is omnipresent and omniscient defying all descriptions.

ATHARVA VEDA

Prathama Samhita:

Prathama Kanda: Vijaya prarthana Sukta 9 : Stanza 1-2: *Asmin Vasu Vasavo dhaarayantindrah Pushaa Varuno Mitro Agnih, imamaaditya uta Vishwe cha uttarasminjotishi dhaarayantu/Asya Devaah pradishi jyotirastu Suryo Agniruta vaa hiranyam,Sapatnaa asmad dhare bhavantuttamam naakamadhi rohayeman/* May the magnifecence of the Ashta Vasu Devatas, Indra, Pusha, Varuna, Mitra, Agni and such other Devatas provide courtesy Devatas! May also Adityas and related Devas bestow illumination to rest of Devas too. Devas! May the level of effulgence of Surya, the high radiation of Agni and the

coolness of Chandra be bestowed to lift the level of humanity and let their lives become meaningful and in topmost state.

Hridroga naashana Sukta 22: Stanzas 1-4: *Anu Suryamudayitaam hridrogoto harima cha tey,go rohistasya varnena tenatasya tena twaa pari dadasyasi/ Pari twaa rohitair varnair deerghaayutwaaya dadhmasi, yathaayamarapaa asadatho aharito bhuvat/ Yaa rohinwerdevatyaa gaavo uta rohineeh, rupam rupamvayovayastaabhishtvaa pari dadhamasi/ Shukreshu te harimaanam ropamaanaakaasu dadhmasi, atho haaridraveshu te harimaanam ni dadhamasi/* (Hey 'rogadrasta maanavaas' or diseased humans! As you are victims of heart prone and water borne ailments, your skin is pale to polio, raktaalpata and you need to expose to Sun shine; rakta varna is possible to improve by cow's milk or Surya rashmi alone. Hey Vyaadhigrasta manushyas! To accomplish longevity, you need to absorb reddish sunshine with which to discard paandu roga. Rohini like blood red sunshine should provide 'aayush vardhak' and healthy providing quality. Diseases like polio or 'deha ksheena' and debilitating body features are curable by tree like green coloured sun rays.) Sukha praapti Sukta 26: Stanza 2: *Sakhaasaavasmabhyamastu raatih svendro Bhagah Savitaa chitrarathaah/* Those who have the ideal habit of 'daana dharmacharanas' are blessed by Indra Deva- Bhaga and Savita Deva)

Dwitaaya Kanda: Shatru naashana Sukta 22: Stanzas 1-5: *Surya yat te harastena tam prati tapa yo smaan dweshti yam vayam dwishmah/ Surya yat te harasten tam prati hara yosmaan dweshti yam vayam dwishmah/ Surya tat terchisten tam pratyarcha yosmaan dwishti yam vayam dishmah/ Surya yat shochisten tam prati shocha yosmaan dweshti yam vayam dwishmah/ Surya yat e tejasten tamatejase krunu yosmaan dweshti yam vayam dwishmah/*(Surya Deva! Your inherent potency is to rouse heat and radiance; it is with that energy do kindly burn off the powers of my enemies; you have the inherent capability to digest off the opposing forces; do kindly oppose with force the powers seeking to subdue me; your innate capability is to get ablaze enemies to ashes; do please do so to my enemies too with equal vigor. Surya Deva your nature is to assauge the feelings of those who are hurt; do please provide sympathy to those associates of mine too; Deva, you have the natural talent to put down the energies coming any where near you, do kindly likewise put off all kinds of forces that seek to debase my opposing environs.) Krumi naashasna Sukta 32: Stanzas 1-5: *Udyannadityah krimeen hantu rahmibhih, ye antah krimiyo gavi/ Vishwarupam chaturaksham krimim saaranamarjunam prishtheerapi vrischaami yacchirah/ Atrivad vah krimiyo hanmi kanvavamjjamadagnivat, agastasya brahmanaa sam pinashtyaham, krimeen/ Hato raajaa krimeenaamitoushaam sthapatirhatah, hato hatamaataa krimirhata bhraataa hatavasvasaa/Hataaso asya veshaso hataasah parivekshasah, atho ye kshullalaa iva sarvey te krimato hataah/*Surya Deva! At the time of 'suryodaya' and 'suryaastama', the krimis which rest and hover around on earth which carry diseases are destroyed. These flies which have varied colours tend to nag on the limbs, ears and heads of human beings and escape away and the latter keep hurting the limbs very often. Oh, such flies! only Maharshis like Atri, Kanva, Jamadagni could use their mantra shakti to smash and destroy you! In the case of humans, oushadhis are used and destroy you all the flies totally no doubt for a while, but only the Sun rays could totally eradicate the entire stock in totality!)

Triteeya Kanda Rashtra Dharana Sukta 8, stanzas 1-6: *Aa yaatu Mitra ritubhih kalpamaanah samveshaya prithivimustriyaabhih, athaasmabhyam Varuno Vaayuragnirbrihad raashtram samveshyam dadhaatu/ DhaataaSavitedamjushantaam indra washtaa prati haryantu me vachah, huve devimaditim shura putraam sajaataanaam madhyameshthaa yathaasaani/ Huve Somam Savitaaram namobhir vishwaana - adityaam ahamuttarate, ayamagniryaadiyad deerghamevasajaathairvriddhoprati bruvadbhih/ Idehasaath na paro gamaartheryo gopaah pushtipatirwa aajat, asmai kaamaayopa kaamineervishve vo devaaupasamyantu/ Sam vo manaamsi sam vrataa samaakuteernamaamasi, ami ye vivrataa sthana taan vah sam namayaamasi/ Aham grubhnaami manasaa manaamsi mama chittamanu chitteribhet, mama vasheshu hridayaani vah krinemi mama yaatamanuvartaan eth/* (Mitra Deva from his 'rashmi' or radiance occupies the entire Prithvi and arrives the entirety of the Beings to live long and strong; there after, may Varuna Deva, Vayu Deva and Agni Deva bestow longevity and happy and healthy existence. May our Aahutis or offerings through Agni Deva then be fruitful, peace providing and steady life! May

also our aahutis be kindly accepted by Dhaata deva to hold firmly, Aryama Deva the daana sheela, and Sarva Preraka or the Great Influencer Savita Deva. May Indra Deva and Twashta Deva too do hear and consider our prayers and supplications. Mother Aditi Devi be invoked so as to gather together the 'swajaatis' or of her own progeny too. May you all the human beings be united in your collective and coperative efforts now, as you were disunited and made distoted endeavours in the past! Let us resolve in our minds and hearts that we all execute in a united and purposeful manner!) Triteeya Kaanda Kalyaanaartha Prarthana Sukta 16, Stanzas 1-7: *Praataragnim praatarindram havaamahe praatarmitraavarunaa praatarashvinaa, praatarbhagam pushanam braahmanasarpitam praatah somamuta rudram havamahe/ Praatarjitam Bhagamugram havaamahe vayam putramaditeryo virdhataa, aaghrischida yam manyamaanaasturschida raajaa chid yam Bhagam bhaksheetyaah/Bhaga pranetirbhaga satyaraadho Bhagemaam dhiyamudavaa dadatrah, Bhaga prano janaya gobhirasvair bhaga pra nrubhirvaishverbhaga pra nribhirvantah syaam/ Utedaaneem hgavantah syaamaamota prapitwa uta madhye ahnaam, utoditou Maghavantsuryasya vayam devaanaam sumatou syaama/ Bhaga eve Bhagavaah astu devastenaa vayam bhagavantah syaam, tam twaa bhaga sarva ijjohaveemi sa no bhaga purayetaa bhaveh/ Samadhwaraayoshaso namanta dadhikraaveva shuchato padaaya, avaarcheenam vasuvidam bhagam me rathamivaashwaa vaagina aa bahantu/ Ashwaavateergomateerna ushaaso veeravateeh sadmucchantu bhadraah,ghritam duhanaa vishwatah prapeetaa yuyam pat swastibhih sadaa nah/*We invoke agni for Yagna kaarya early morning and to ensure the fruitfulness invoke Indra Deva, Mitra Varuna, Ashvini kumaaras, Bhaga, Pusha, Brihaspati, Soma and Rudra Deva. We invoke that Bhaga Devata who preserves the universe and the fierce yet the victorious; he is the illustrious son of Devi Aditi and possessive of such magnificence of converting a pauper as a prince and vice versa. Bhaga Deva! You are indeed the truly rich one as of everlasting and energetic prosperity and we seek you to grant us lasting and growing richness; please endow us with cows, horses, and excellent progenyand pride of place in the Society. Not only this but bless us to be opulent at the mornings, afternoons and evenings for generations as also deserve to enjoy the fruits of richness always.Bhaga Deva! You are like an ocean of afflunce and we on our part never default in our worship to you. May the successive Usha kaalaas be positively positioned in a manner that these are oriented to yagnas on each and every day break; let these 'ushahkaalaas' be auspicious enough to fasten the horses to the chariot of Surya daily to bless the participants in yagnas with ever new avenues of energy, wealth and health. May these Ushas also provide us outstanding horses, cows, men of bravery and the wherewith all to reap ever outstanding fruits of such possessions, all ways climaxing in auspiciouness.

Chaturtha Kaanda- Paapa Vimochana Sukta 25, Stanzas 1-7: *Vaayoh Saviturvidathaani manmahe yaavaat manvad vishatho yau cha rakshatah, yau vishvasya paribhu babhuvathustou no munchatamamhasah/ Yayoh sankhyaataa varimaa paarthavaani yaabhyaam rajoupitamantarikshe, yayoh praayam naanvaanashe kaschan tou no munchatamamhasah/ Tava vrate ni vishante janaasastvayyudite preratechitrabhaano, yuvam vaayo Savitaa cha bhuvanaani rakshayatou no munchatamamhasah/Apeto Vaayo Savitaacha dushkrutamapa rakshaamsi shimidaam cha sedhatam, sam hurjayaa srijatah sam balena tao no munchatamamhasah/ Rathim mey Posham Savitota Vaayastanu dakshama suvitaam syshevam, ayakshamataantim maha iha sdharram tou no muchatamam hasah/ Pra sumatim savitarvaaya uutaye mahaswantam matsaram maadayaathah, avaarg vaamasya pravato ni yacchanta tou no munchatamamhasah/ Upa shreshthaa na aashisho devayordhaamatrasthiran, stoumi devam savitaaram cha vaayum thou no munchatamamhasah/*(Both Vaayu and Surya being well aware of their prescribed duties as per Shritis. May both these Devas keep all the Beings in Srishti secure and safe. We pray that we are all freed from our blemishes and sins too. May they alsobless the human beings to have latter's prescribed duties executed to satisfaction and thus make them popular ; this may further lead to their 'paapa mukti' and gain such speed on the skies as might not even surpass by Devas. Chitra Bhanu / Surya Deva! May all the Human Beings get activised as soon as you are seen early on the sky with their respective daily duties and along with the courtesy of Vayu Deva get them gain speed and efficiency too. May Surya and Vayu Devas keep us far away from evil influences like of Rakshasaas and create such situations of problems and difficulties as plunge us into darkness and sins; on the other hand

may you lead us to plentiful food and physical strength and excellent health. Surya Deva and Vayu Deva, do endow us with knowledge and mental alacrity and eventually provide us with opportunities to attain higher lokas and enjoy Soma Rasa and immense fulfillment thereafter.)

Panchama Kaanda - Brahma Karma Sukta 24, Stanzas 1&9: *Savita prasavaanaamadhipatih sa maavatu, asmin Brahmanyasmin karmanyasyaam purodhaamasyaam pratishthaamasyaam chittayaamasyaa masyaam maakuutyaamasyaam aashishyasyaam devahutyaam swaaha/* Bhagavan Savita Deva is the chief of all kinds of materialas; in the context of purohita karma, pratishthakaarya, chiti kaarya, in sankalpa karyaas, Deva aavaahana or invocations as also aasheervaada kaaryas too, we humans make offerings of 'havi' in agni.-----Surya Deva is the Master of eyes of all Beings! May the Lord protect and bless us in all the karyas of purohita-pratishtha-chiti-sankalpa-Deva avaahana and aasheervaada karyas while we offer havis to Agni in Surya Deva's favour.

Nava shaala Sukta 26: Stanzas 2 &8-9: *Yanaktu Devah Savitaa prajaannasmin yagjne mahishah swaaha---Twashtaa yunaktu bahudhaanu rupaa asmin yagjne suyujah swaaha/ Bhago yunaktwaashisho nvasmaa asmin yagjne suyujah swaahaa/* MayParama Jnaani Savita Devaparticipate in this Yagna and accept this offering of 'havishaanna' and bless us.*Twahtaa yunaktu bahudhaa nu rupa asmin yagjne suyujah swaahaa// Bhago yunakvatwaashishonvasmaa asmin yagjne pravidwaanyunaktu suyujah swaahaa/* ParamaJnaani Twashta Deva! Do kindly participate and bless this formal, vedoyukta and auspicious yagjna karya; we beseech you to very kindly accept our offering of 'havishaana' as a gesture of our gratitude to you. Jnaani Bhaga Deva, we are ever grateful to havepositively consented our this yagna kaarya as we prostrate before you for your kindness; do kindly accept our offerings!

Shashtha Kaanda- Amrita Pradaata Sukta: Stanzas 1-3: *Dosho gaaya brihad gaaya dyumadvehi aatharvana stuhi devam Savitaaram/ Tamu shtruhi yo antah sindhau sunuh, satyasya yuvaanabha drogha vaacham sushevam/ Sa ghaa no Devah Savitaa Saavvishadamritaani bhuri, ubhe srishtiti sugaatave/* Atharvana Maharshi! do please eulogise the magnificence of Savita Deva the Creator of all; He could for the asking help to swim across the 'bhava saagara' or the ocean of existence by the help and support of Truthfulness and bestow the purpose of life.His magnitude is such that by sincere 'mantra paatha' alone he might bestow the benediction of 'Amrita paana'!

Saptama Kaanda: Savitaa Suktas 14-15-16 and the respective stanzas:

14: Stanzas 1-2: *Yathaa Surye nakshatraanaa mudyams tejaamsyaadade, eva streenaam cha pumsaam cha dwishataam varcha aa dade/ Yaavanto maa sapatnaanaamaayantam pratipashyatha, udyat Surya iva suptaanaam dwishataam varcha aa dade/* Just as the Ushahkaala Savita Deva would gradually diminish the twinkling light of sinking stars on the sky, the hatred and apathy of men and women against their enemies wouldget diluted. The rising Sun wakes up the sleepy men and women from their beds and activise them all just as the patently ignorant ones fade away against those with are high talented ones.

15: Stanzas 1-4: *Abhi tyam Devam Savitaaramonyoh kavikritam, archaami satyasavam ratnadhaamaabhi priyam mitam/ Urthwaa yasyaamatirbhaa Adityutat saveemani, hiranyapaanirameemeeta sukratuh kripaat swah/ Saaveerhi deva prathamaaya pitre vashmaarnamasmai varimaanamasmai, athaasma - bhyam Savitavaaryaani Divodiva aa suvaa bhuri pashvah/ Damunaa Devah Savitavarenyo daghad ratnam daksham putrubhya aayumshi, pibaat Somam mamadaenamishthe parijmaa chit kramate asya dharmani/* Savita Deva is the affirmed saviour of Dyuloka and Bhumi, the singular producer of food, the ready prompter of Truthfulness, the unique manifestation of jnaana and vigjnana, the sustatiner of dharma and the Illustrious Deva worthy of dhyana and upasana. It is He whose limitless illumination glows up the ten directions feely and extensively, He the one who prompts the dutifulness of daily karma and discipline of life, He whose golden and widespread arms generated Swarga tulya or heavenly Soma Deva that we worship all through our lives. Savita Deva! Even at the birth of a child, you do equip with all the material requirements including food, milk, and most significantly the growth of body and mind on a daily basis. You are the prompter, promotor and provider supreme even as the sustainer of morality and

awareness of the true objective of existence. You grant longevity and contentment with what you have and ambition and endeavour to what you have not possessed yet!

16 : Stanza 1: *Taam Savitah satyasavaam suchitraamaaham vrine sumatim vishvaaraam, yaamasya Kanvo aduhat prapeenaam sahasradharaam mahisho bhagaaya/* (Savita Deva! we seek and solicit from you what Kanva Maharshi achieved in the ages of yore from you; may we be blessed with such buddhi or controlled mind of virtue and sacrifice which is truly distinguished, helpful to all, and targetting the bliss of Paramatma!

Surya Chandra Sukta 81: Stanzas 1-2: *Purvaaparam charato maayayaitau shishu kreedantau pari yaatornavam, vishvaanyo bhuvanaa vichashta rituranyo vidadhajjaayase navah/ Navonavo bhavaasi jaayamaanohyaam keturushasaameshyagram, bhhaham devebhyo vi dadhaasyaayayan pra chandramasti -rase deerghamaayuh/* Prompted by Maya koushalya, two boys of excellence are chasing each other vix. Surya and Chandra out of sheer fun and frolic and reached upto the Great Ocean; of these boys, Surya Deva lights fourteen 'bhuvanas' and Chandra Deva keeps changing his 'kalaas' daily and exercises rithus or seasons six times every year assuming ever new features and colours.

Navama Kaanda-Atma Sukta (Surya's Chariot) 14: Stanzas 1-3: *Asya Vaamasya palitasya hotustasya bhraataa madhyamo astyashnah,triteeyo bhraataa ghrutaprishtho asyaatrapashyam vishpatim sapta putram/ Sapta yujjanti rathamekachakrameko ashvo vahatu saptanaamaa, trinaabhi chakramajaramanarvam yannemaa vishvaa bhuvanaadhi tasthuh/ Imam radhamadhi ye sapta tasyuh sapta chakram sapta vahantashvaah, sapta swasaaro abhi sam navanta yatra gavaam nihitaa saptanaamaa/*(We vision the 'jagatpalaka' Bhagavan Surya along with his seven sons or seven 'kiranas' or rays, while in his middle portion as situated in the central part of 'antariksha' is Surya's brother the 'sarva vyapi' Vayu Deva and on his back is Agni Deva.The 'Savita poshaka/ sustenance- chakra' or the wheel has inner seven spokes as the seven coloured kiranasand the 'nebhis' or the axis are situated the three lokas viz. dyuloka-antariksha-prithvi in the Kaala Chakra the eternal time cycle; in fact the kaala chakra comprises all the Lokas or the totality of the Universe. In the Poshak chakra are seven kaala vargas or time capsules viz.ayana-rithu- maasa-paksha-dina-raathra- muhurthas. Seven horses are drawn by the Surya Chakra and Sapta Swaras are represented therein and seven sisters / stutis are too so situated greeting Surya Deva.)

Stanzas 4-7: *Ko dadarsha prathamam jaayamaanasyansyavantam yadanasthaa bibharti, bhumya asurasrugatma kvasvit ko vidwaamsamupa gaata prishtametat/ Iha braveetu ya eemanga vedasya vaamasya nihitam padam veh, shreenah ksheera duhate gaavo asya varvim vasanaa udakampadaapuh/ Paakahpricchaami manasaavijaanan devaanaameva nihitaa padaani,vatse bashkayethi sapta tantuun vi tantnare kavaya otavaa vu/ Achikitvaanschakitushaschadatra kaveena pricchaami vidwano na vidwaan, vi yastastambha shadimaa rajaasyajasya rupe kimapi svidekam/* (Where have all human beings made of life, blood and Soul originate from; who could tell the reply to this basic question! Who could guess that this fantastic and ever mobile Surya Deva was created from! Who indeed unravel the secret of how his kiranas carry water in the form of copius rains! Could we the immature as all the best of knowledgeable humans that we are, explain as to how this wonderful Surya by virtue of his strech of his seven kiranas is able to light up the nook and corner of three lokas! How indeed could all the lokas in the Universe get balanced and what indeed is the 'tatwa' of the birthless Prajapati Deva!)

Stanzas 8-10: *Maataa Pitaramrita aa babhaaja dheetyagre manasaa sam hi janme saa beebhyatsur garbharasaa nividwaa namasvanta idupavaakameeyuh/Yuktaa maataaseeda dhuri dakshnayana atishthad garbhe vrijaneeshvantah, amimeda vatso anu gaamapashyad vishwarupyaam trishu yojaneshu/ Tistro maarustreen pitrun bibhradeka urdhastatas nemava glaapyant, mantrayante divo amushyaprishthe vishvaavidovaachamavishvitraam/*Mother Earth as a result of 'ritu' (yagjna) has made the contact with father Surya in the Dyuloka and consequently the mother carried a 'garbha' and both the parents exchanged pleasentries for sometime. Surya Deva's 'kshamata'or forbearance depended on the mother's patience. Praana Parjanya or Vayu and the Clouds are the interactors as the calf and cow or the clouds and

kiranas. The result was the Vishwa or the Universe. Prajapati the Supreme Creator all by himself facilitated the mothers Prithvi-Antariksha-Dyuloka and Agni-Vayu and Surya the fathers and had his unique responsibility was backed up by both by Prajapati and Shakti Vaani.

Stanzas 11-14:*Panchaare chakre parivartamane yasminnaatasthur bhubanaani cvishwaa, tasya naakshastapyate bhuribhaarah sanaadeva na chichhyadyate sanaabhih/ Panchapaadam pitaram dwaadashaakrutim diva aahuhu pare ardhe pureeshinam, atheme anya upare vichakshane sapta chakre shadar aahurarpitam/ Dwadashaaram nahi tajjaraaya varvarti chakram pari dhyaamritasya, aa putraa agne mithunaaso atra sapta shataani vimshatischa tasyuh/ Sanemi chakramajaram vi vaavrita uttaanaayam dasha yuktaa vahanti, Suryasya chakshu rajasaityaavritam yasminnaatasyur bhuvanaani vishwaa/* Kaala chakra / Surya Ratha comprising ayanas viz. Uttarayana and Dakshinaayana and maasas or months are fitted in the five spokes. Even while carrying the burden of all the Lokas, the wheels of the chariot fitted in the aksha or the axis neather gets heated up nor breaks down ever! Ayana-maasa-ritu, paksha, dina -raatra rupas or of the forms of six monthly- monthly-seasons-fortnights-day-nights are the five spokes, besides the water spreading twelve hoses of months are of half Surya's celestial route. Some other vidwans deem that the kaala chakra is borne by six spokes viz.ayana- maasa-ritu-paksha-dina/ raatra and muhurtha. The Surya/ Srishti sanchalaka yagjna named 'Ruta' has twelve spokes or Raashis of which four are in dyuloka which neither breaks nor requires repairs. In this segment, seven hundred twenty sons live here. The nemi or the Srishti Chakra is ever active.As the all inclusive Prakriti is run by ten horses viz. Pancha Pranaas, and pancha upapranas, sustained by panchagnis. The Surya rupi netra is overshadowed by water and illuminates the lokas concerned.

Stanzas15-17: *Striyah sateestaam vu me pumsa aahuh pashyadakhanavaanna vi chetadandhah,kaviryah putrah saeemaa xchiketa yastaa vijaanaat sa pitushpitaasat/ Sakanjaanaam saptathamaahurekajam shadidyamaa rishayo devajaa iti, teshaamishtaani vihitaani dhaamasha staarte rejante vikritaani rupashh/ Avah parena para yenaavarena padaa vatsam bibhrati gourudasyaat, saakadrichi kam swidardham paraagaat kva swit sute nahi yuthe asmin/* (These Surya kiranas are actually feminine but behave like men yet could get conceived; they could see very sharply and only distant disciples and sons could be visioned and felt.; they could be destroyed only by the Srishti Karta alone. This progeny was born simultaneously and possess divinity and are of the nature of Rishis; they could take to whatever shape and form as they please and are able to move about only for enabling deeds of virtue. These kiranasare always situated below dyuloka and above bhuloka. But never allow others to be or move along with them.

Atharva Veda -Dwiteeya Samhita:

Trayodasha Kaanda-Adhyatma **Prakarana** Sukta I-Stanzas 1-2: *Udeha vaajin yo apasvantaridam raashtram pra vish sunrutavat, yo rohito vishwamidam jajaana sa twaa raashtraaya subhrutam bibhartu/ Udwaaja aa gan yo apsvantatar vish aa roha tadyonayo yaah, Somam dadhaanopa oushadhirgaaschathushpado dwipada aa vesayeh/* Gatiman Surya Deva! Having risen from the streams of radiance you are the manifestation of Satya Nishtha or the strict observance of Truthfulness and of Jyoti Swarupa or the Pure Form of Light. May that Paramatma who is the anchor of the universe created you to be of the singular creativity to fulfill and sustain the worlds. Surya Deva! Arise and awake; the public in the worlds is eagerly waiting for your arrival as food is of top priority to them all. Soma and Vanaspatis are ready to strengthen the flows of water, oushdhis and so on so that the dwipadas like human beings and chatushpadas like cows.

Stanzas 4-16: *Ruho ruroh Rohita aa Ruroha garbho janeenaam janushaamupastham, taabhih samrabdhamanvavindan shadveergaatum prapashynnihah raashtramaahaa/ Aa te raashtramiha rohito haarsheed vyaa rathanmridho abhayam te abhut, tasmai te dyaavaaprithivi revateebhih kaam duhaathaamiha shakvareebhih/ (5) Rohito dyaavaa prithuvi jajaana tatra tantum parameshthi tataana, tatra shishreyaja ekapaadodruhad dhyaavaa prithivi balena/ Rohito dyaavaa prthivi adrumhat tena sva stabhitam tena naakah, tenaantariksham vimitaa rajaamsitena devaa amritamanvavindan/ Vi*

rohitoamrushad vishwarupam samaakurvaanah praruho ruhascha, divam rudhavaamahataa mahimnaa sam te raashtramanaktu payasaa ghritena/ Yaaste vishastapasah sambabhurbhuvatsam Gayatrimanu taa ihaaguh, taastwaa vishantu manasaa shivena sammaataa vatso abhyetu rohitah/(10) Urthvo Rohito adhi naake asyaad vishwaa rupaani janayan yuvaa kavih,tigmenaagni jyotishaa vi bhaati triteeye chakre rajasi priyaani/ [Sahasra shringo vrishabho jaatavedaa ghritaahutih somapushtah suveerah, maa maa haasitraayito net twaa jahaani goposham cha me veeraposham cha dhehi/] Rohito yagjnasya janitaa mukham cha rohitaaya vaachaa shrotrena manasa juhomi, Rohitam Devaa yanti sumanasyamaanaah sa maa roheeh saamityai rohayatu/ Rohito yagjnam vya dadhaad vishwakarmany tasmaat tejaamsyupa memaayaaguh, vocheyam te naabhim bhuvanaasyaadhi majmani/ [Aa twaa ruroha brihatuut panktiraa kukubu varchasaa jaatavedah, aa twa rurohhaaksharo vashatkaara aa twaa ruroha roheha rohito retasaa sah/] (15) Ayam vaste garbham prithivyaa divam vasteyamanatariksham, ayam bradhnasya vishtupi sarvalokaan vyaanashe/(Surya Deva gradually rises and is seated comfortably in the Prakriti Mother's womb as the six directions expanded inside; as he grows so do the worlds. In the country of yours, as Surya Deva enters your enemies and illnesses run away and the Society becomes clean, free and healthy and besides your place, besides the entire bhuloka and dyuloka. Now that Bhuloka and dyuloka are thus illuminated by Surya Bhagavan, Prajapati is facilitated to declare the Atma Tatwa Sutras and the inhabitants have since got sensitized the Inner- consciousness of the Beings there. Thus Surya Deva has succeeded the respective Lokas and Antariksha too in the Universe. Thus bhuloka partly and to some extent and the swarga loka entirely have become the seats of joy and contentment, despite the forces of sorrow and dissatisfaction yet to be totally eradicated still in bhuloka though! May Rohita Deva touch and sanctify all the Beings both ruha and puruha or outside and inside in all the directions, thus enabling those in Bhuloka to facilitate and catch up with the freedom and joy in the antariksha and swarga. Thanks to Surya Deva, atleast some gates should get opened to Dyuloka from Bhuloka enabling them to enjoy the 'shakti varthak' milk and sweet curds at the other end. Surya Deva's 'tapahsshakti' or the glory of meditational power is by well known and popular. The Gayatri Vidya and Shakti is one easy means of meditation which is easy, auspicious, and popular and worship to both Devi Gayatri and Surya Deva would cerainly uplift human beings to the realms of Atma Vidya.As Surya Deva in his journey from Bhumi upwards to Antariksha to Dyuloka, he blesses the mankind since he has also to bless the subjects there to enrich their vision of dharma and nyaaya too.[---] Surya is 'utpadana karta' or the initiator of yagjnakaryas and the 'mukhya swarupa' or the major visage. Yagjnas are performed by synthesising the three major media of voice, hearing and concentration of mindthat would enthuse Surya Deva readily. All the celestial forms of Devas seek and to satisfy Surya Bhagavan and as regards human beings they all seek to keep him aloft on their heads. Surya Bhagavan sustains the knowledge of Yagna karyas and with that 'yagjniya' mindedness he carves indeed a niche in the context of yagjnas. Surya's magnificence is not merely limited to prithvi-antariksha-dyuloka but all over the Universe.

Trayodasha Kaanda-**Adhyaatma** SuktaII-Stanzas1-10: *Udayasya ketavo divi shukraa bhraajant eerate, Adityasya nruchakshaso mahivratasya meedhushah/ Dishaam pragjnaanaam swarayantamarchishaa supakshamaamshu patayantamarnave,stavaam Suryam bhuvanasya gopaam yo rashmibhirdisha aabhaatisarvaah/ Yat praang pratyang swadhayaa yaasi sheebham nanaarupe ahani karshi maayayaa, tadaaditya mahi tat te mahi shravo yadeko vishwam pari bhuma jaayase/ Vipaschitam taranim bhraaja - maanam vahanti yam haritah sapta vahneeh, strutaad yamantrirdivamutrinaaya tam twaa pashyanti pariyaantamaajim/ Maa twaa dabhan pariyantamaajim swasti durgaa ati yaahi sheebham, Divamcha Surya prithiveemcha devimahoraatre vivimaane yadeshi/(5) Swasti te Surya charase rathaaya yeno-bhaavantou pariyaasi sadyah, yam te vahanti harito vahishthaah shatamashwaa yadi vaa saptavahneeh/ Sukham Surya rathamanshumantam syonam suvahnimadhi tishtha vaajinam, yam te vahanti harito vahishthaah shatamashvaa yadi vaa sapta vahneeh/ Sapta Surya harito yaatave rathe hiranyatvachaso brihateerayukta, amochi shukro rajasah parastaad vidhuya devastamo divamaaruuhat/ Ut ketunaa brihataa Deva aagatrapaavak tamobhi jyotirashrait, divyah suparnah sa veero vyakhyadaditeh putro bhuvanaani vishwaa/ Udyanrashmeena tanushe vishwaa rupaani pushyasi, ubhaa samudrou kratunaa vi bhaasi sarvaallokaan paribhubhraajamaanah/(10)*As the 'maha vratashaali' Surya Deva who is much

awaited by human beings on earth, arrives and the sky shines with illumination gradually. We all praise Him as He brings shine in ten directions with his emerging rays which reach 'tribhuvanas' slowly yet steadily. Aditya Deva! From East to the West on the same day, you travel so fast that is admirable for your unimaginable speed and you could transform with your magical swiftness a day to a night and vice versa as indeed you are the unparalleled might and magnificence in the Universe. Seven mighty rays of radiance which have the energy that could transform the 'jnaanis' to cross the ocean of Samsara by the swift tides of trigunaateeta or beyond of satvika-rajasika-tamasika characteristics and lift straight up to Dyuloka even as one circles round staringly in the boat! Surya Deva!You do the scripting of day and night on dyuloka and Prithvi so that no evil could ever reach and catch you and could easily cross the difficult areas with ease and happiness. You seek to cross over the borders of bhumi and dyuloka rapidly and thus admire the auspicious seven kiranas driven in the form of hundred horses. You are like the radiant and joyous Agni Deva seated comfortably on the fastest chariot driven by seven or several horses seeking to crossover the most critical and crucial territories on way especially on the antariksha enroute bhumi and dyuloka. As Surya Deva arrives and the darkness is smashed replacing with brightness, the Aditi Putra sways his control of the worlds totally. As He arrives his radiance spreads every thing and any thing in the Universe and the power of executing yagjna karyas both He and the latter swing sapta samudras to spread fresh dynamism with the day light.

Stanzas 11-20: *Purvaaparam charato mayaa aitou shishu kreedaantou pari yaatornavaan, vishwaanyo bhuvanaa vichashte hairanyaranyam harito vahanti/ Divi twaatri dhaarayant Suryaa maasaaya kartave, sa yeshi sudhrutastapan vishwaa bhutaavachaakshat/ Ubhavanou samarshasi vatsah sammaataraaviva navye tadita puraa brahma devaa ami viduh/ Yat samudramanu shritam tat sishaasati Suryah, adhvaasya vitato mahan purvaschaaparascha yah/ Tam samaapnoti jutirbhistato naapachikitsati, tenaamritasya bhasham devaanaam naava rundhate/ Udyu tyam Jaatavedasam Devam vahanti ketavah, drusho vishvaaya Suryam/Apatye taavavo yathaa nakshatraa yantnktubhih, Suraaya vishvachakshase/ Adruskshastasya ketavo vi rashmo janaah anu, bhraajanto agnayo yathaa/ Taranirvishwadarshato jyotishkridasi Surya vishramaa bhaasi rochana/ Pratyangdevaanaam vishah pratyangyudeshi maanusheeh, pratyan vishwam swa darsho/* Both Surya and Chandra like young kids play with each other and with their skill and speed reach upto the Sea shores while Surya radiates the worlds while Chandra extends his cool and tranquilbrightness by each other's horses. Surya Deva! Maharshi Atri set you up by groups of months in dyuloka and having radiated all the beings had established yourself firmly. Just as a child gets drawn to parents, both Surya and Chandra too seek the solace of Samudras by the early morning and evening timings and realise that the entire Srishti is replete with Shashvata Brahma himself. That path of the Great Ocean is dear to Surya as that extends from east to the west. This is the chosen path as the 'kiranaashwaas'or the horses like Rays are activised every day end, since they are used to enjoy 'amritapaana'at the end and then commence their travel once again. These rays of Jaaaveda Surya Deva provide vision to the entire Universe. As he rises and gets activised, the stars tend to hide themselves like thieves do during the day time. Surya kiranas light up like the agni's flames and provide clean vision. Deva, you rise in the mornings as visible to Devas and humans too.

Stanzas 21-35: *Yena paavaka chakshasaa bhuranyantam janaah anu, twam varuna pashyasi/ Vi dyaameshi rajasprithvaharmimaano atyubhih, pashyan janmaani Surya/ Saptatwaa harito rathe vahanti DevaSurya, shochiskesham vichakshanam/ Ayukta sapta shunyadhyuvah soro rathasya naptyah taabhiryaat swayuktibhih/Rohito diva maaruhat tapasaa tapasvii, sayonimaiti savu jaayate punah sa devaanaadhipatirvabhuva/ Yo vishwa charshaniruta vishwatomukho yovishvatapyaaniruta vishvatasprithah, sam baahubhyaam b harati sam patannairdvaa prithivi janayan deva ekah/* You not only provide us maintaintenance and sustenance but over and above that, gift us purity and morality too.Deva! Out of compassion for the Beings on earth, you had devised the formula of days and nightsso that they could rest and that is why you take the hard decision to be ever mobile from earth to dyuloka. The omnipotent 'sapta varni kiranaashvas' or the seven coloured rays as horses enable you be carried always. The manifestation of 'jnaana' viz. Bhaskara has thus created the ever mobile chariot drawn by

famed the ‘kirana-ashwaas’. As a result of his ‘tapas shakti’, He climbs up to the dyuloka atop ‘anrariksha’and having reached His ‘mulasthana’ or his original abode climbs down to oversee earth of its Beings too daily and that is how He is declared as ‘Devaadhipati’. Being the Life Provider of the Beings with His multi faced and four handed and shouldered Adviteeya SuryaDeva thus carries the unique responsibility of feeding the Being from trilokas. His one foot is as mighty as of two feet and his two feet are mobile as a third foot too. Indeed His two feet are as energetic as six feet and each foot too is capable of performing the circumambulation of the Universe in totality! The hidden meaning of this statement is as follows: Vayu is stated as of one giant leaped foot and his foot is ‘akasha’; Chandra Deva is stated as ‘dwipaadi’ or of two feet. Surya Deva is said to be of three feet or of tri lokas. Chandra and Nakshatras follow Surya; Agni is of six ‘paadas’ and human beings too are of two feet. Now, the tireless Surya Deva when his momentum gathers speed then He assumes two Swarupas the alternative form is that of Agni. Surya Deva! Even at the commencement of your journey as of Ushah Kaala, then itself you would mesmorise the universe with your radiance. Mahatma Surya! Your magnificence is truly unparalleled and so is your benign nature, without which the Universe is non existent indeed! Deva! Besides radiating dyuloka-antariksha-prithvi, you extend your glow to the oceans as well. From ‘dakshinayana’ the south bound time of travel, your wisdom spreads in the north bound travel too and your magnitude is all pervasive. This severely heated up ‘prathyaksha Bhaskara’ is like a high flying and never tired huge ‘shaktiman’ bird that at once is a food provider and all splendorous guide of ‘dishas’ or directions of the Universe. Deva! You are the ‘dhwaja swarupa’or the flag bannerto all the Devas as also their ‘mulaadhaara’ or the root- hold besides being the cause of illumination to ‘trilokas’ being source of joyous existence. Surya Deva is the true Soul of ‘sthaavara jangamas’- the mobile and immobile beings- in Bhuloka as well as the ‘chakshu rupa’ or the visual form Mitra-Varuna and other Devatas too.

Stanzas: 36-46: *Ucchvaa patantamarunam suparnam madhye divastaranim bhraajamaanam, pashyaama twaa savitaaram yamaahurajastram jyotiryadarvindadatrih/ Divaspushthe dhaavamaanam suparnamaadyaah putramnaathakaama upayaami bheetah, sa nah Surya pra tira deerghamaayurmaa rishama sumatou te syaama/ Sahastraahanyam viyataavasya pakshou harerhamsasya patatah swargam, sa devaat sarvaanurasyu padascha sampasyan yaati bhuvanaani vishwaa/ Rohitah kaalo abhavad Rohitogre Prajaapatih, Rohito yagjnaanaam mukham Rohitah swaraabharat/Rohito loko abhavad Rohitotyatapad divam Rohito rashmirbhirbhumim samudramanu sam charat/ Sarvaa dishah samacharad Rohitodhi patirdivah, divam samudramaad bhumim sarvam bhutam virakshati/ Aarohamicchukro Brihateeratindro dwe rupe krunute rochamaanah, chitraschikiswavaan mahisho vaatamaayaa yaavato lokaanabhi yad vibhaati/ Abhyaanyadeti paryanya dasyatehoraatraabhyaam mahishah kapamaanah, Suryam vayam rajasi kshayantam gaatuvidam havaamahe naadhamaanaah/ Prithivipro mahisho naadhamaanasya gaaturadabdha chakshuh pari vishyam babhuva,vishwam sampasyantsuvidatr yajatra idam shrunotu yadaham braveemi/ Paryasya mahimaa prithiveem samudram jyotishaa vibhraajan pari dyamantariksham, sarvamsampasyan suvidatro yajatra idam srunotu yadaham braveemi/ Abodhyagnih samidhaa janaanaam prati dhenuvikaayateemushsaasam, yahvaa iva pra vayaamujjahaanaah pra bhavanah sisrate naakamaccha/*May we keep on seeing Savita Deva as He flies like a luminous and giant bird on the ‘antariksha’, without ‘adhibhoutika’-‘adhtaatmika’-‘aadhidaivika’ troubles as we the Beings on Earth are exposed to such problems often! [adhibhotika or the physique oriented illnesses, adhyatmika or mental difficulties and ahidaivika or God made issues like earthquakes, floods, and such natural disasters] Surya Deva the illustrious son of Aditi Devi flying merrily alone on the antariksha like a carefree bird, do kindly grant us long life with none of the aforementioned difficulties and with excellent ‘buddhi’ or mental excellence and fortitude. While travelling up towards swarga loka like a glittering swan on the high skies passing through ‘uttaraayana’ and descending down in ‘dakshinayana’ on the ascent and descent strides looking at and feeding up a huge mass of ‘praanis’, may Parama Deva Bhaskara bestow to us food-faith-fortitude for ever. It is Surya only who has the capability of rotating the ‘kaala chakra’ the time cycle as also who could initiate the ‘satkarmas’ of yagjnas which not only administer and enforce dharma on earth and sustenance to the Devas in swarga! Being the virtual creator and the literal sustainer of lokas, illumination, dishas and Kaala, PratyaksharaBhaskara is the seat of

Jnaana, vidya, dharma and moksha! He balances days and nights in excellent manner, contols the flows of Oceans and has the unique ability to master the lokas! Alas,as we the humans ignore or take him for granted this Tejasvi, Janana Murti, Duhkhas shamana, Bhaya nivaraka, dharma palaka, kalyanakara, jnaana pradayaka, and poshana karta, most of us human beings whom we see, feel, and breathe are passive, ignorant, and even blind not to vision the God before us and appreciate his magnificence! Indeed His fame is far spread yet unfortunately ignored,His help is spontaneous yet unfotunately ignored, His selflessness is widespread yet ignored, His guidance of dharma and satpravartana is abundant yetignored, and his very contribution to our very existence is phenomenal, yet we continue as thankless, ungrateful, ignorant and passive brutes! Instead one should gratefully confess saying:*Prithivipro mahisho naadhamaanasya gaaturadabdha chakshuh pari vishyam babhuva,vishwam sampasyantsuvidatr yajatra idam shrunotu yadaham braveemi/* or Prithvi paalana karta, Mahimaa yukta, Duhki manava patha pradarshaka, drishti yukta Surya Deva! You are ever mobile visualizer of each and every action of ours and place them on sensitive balance. Do forgive our innumerable wrong deeds but highlight our good actions if any! Surya Deva's 'khyati' or popularity is widespread, his 'tejas' is spread far and wide covering prithvi- samudras- dyuloka and antariksha ; may we be provided with vision, auspiciousness, and dhyaana shakti as we exist now and later retaining our singular attention to Him and Him alone!

Saptadasha Kaanda-Abhyudayaartha Praarthanaa Sukta- Stanzas 1-5: *Vishaasahim sahamaanam sahamaanam saheeyaamsam, Sahamaanam sahojitam swarjitam gojitam sandhanaa jitam, Idyam naama hva Indram<u>aayushmaan</u>bhuyaasam / Vishaasahim sahamaanam sahamaanam saheeyaamsam sahamaanam sahojitam swarjitam gojitam sandhanaajitam idyam naama hva Indram <u>priyo devaanaam</u> bhuyaasam/ Vishaasahim sahamaanam sahamaanam saheeyaamsam sahamaanam sahojitam swarjitam gojitam sandhanaajitam idyam naama hva Indram <u>priyah prajaanaam</u> bhuyaasam/Vishaasahim sahamaanam sahamaanam saheeyaamsam sahamaanam sahojitam swarjitam gojitam sandhanaajitam idyam naama hva Indram priyah <u>pashunaam</u> bhuyaasam/ Vishaasahim sahamaanam sahamaanam saheeyaamsam sahamaanam sahojitam swarjitam gojitam sandhanaajitam idyam naama hva Indram priyah <u>samaanaanaam</u> bhuyaasam/*(May we the devotess to Indra Rupa Surya Deva bless us with long life to worship Him the mighty, patient, enemy eradicator with his characteristic euqanimity, ever victorious achiever par excellence of Bhu-Indra- Go 'sampada'. May we invoke Him to grant us prosperous longevity. May we invoke Indra Swarupa Bhaskara Deva! We seek His mercy to let us deserve the love and affection of co-being public. May we seek His kindness from various Pashus like cows, buffalows, goats, sheep, elephants, horses, camels and so on. May we be blessed to deserve the camaradarie and consideration of contemporary human beings! Finally, we seek the goodwill, assistance, sympathy, solace and friendship with all afore mentioned besides all the staavara janganas too, Indra Rupa Surya Deva!)

Stanzas 6-19: *Udihyudihi Surya varchasaa maabhyudih, dvishamshcha mahyam radhyatu maa chaaham dvishate ratham taved Vishno bahudhaa veeryaani, twam nah pruneeh pashubhivishwarupaih sudhaayaam maa dhehi parame vyoman/ Udihyudhih Surya varchasaa maabhyudih yaamscha pashyaami yaamschana teshu maa sumatim krudhi taved Vishno bahudhaa veeryani, twam nah pruneeh pashubhivishwarupaih sudhaayaam maa dhehi parame vyoman/ Maatwaa dabhatsalile apasvantarye paashin upatishthantyatra, hitvaashaastim divamaaruksha etaamsa no mrida sumatau te syaama taved, Vishno bahudhaa veeryaani, twam nah pruneeh pashubhir vishwarupaih sudhaayaam maa thehi parame vyoman/Twam na indra mahate soubhagaayaadabdhebhih pari paahyuttubhistaved Vishno bahudhaa veeryaani, twam nah pruneeh pashubhir vishwarupaih sudhaayaam maa thehi parame vyoman/ Tvam na Indrotibhih Shivaabhih shantamo bhava, aarohamstridevam divo grinaanah somapeetaye priyadhaamaa swastaye taved Vishno bahudhaa veeryaani, twam nah pruneeh pashubhir vishwarupaih sudhaayaam maa thehi parame vyoman/ Twamindraasi vishwajit sarvaavit puruhutastvamindra, twamindremam suhavam stomamerayasva sa no mrida sumatou te syaama taved Vishno bahudhaa veeryaani,twam nah pruneeh pashubhir vishwarupaih sudhaayaam maa thehi parame vyoman/ Yaa ta Indra tanurapsu yaa Prithivyaam yaantaragnou yaa ta Indra pavamane svarvidi, yayendra twaantariksham vyaapitha tayaana*

indra tanvaasharma yachha taved Vishno bahudaa veeryaani, twam nah pruneeh pashubhir vishwarupaih sudhaayaam maa thehi parame vyoman/ Taamindra Brahmana vardhayantah satram ni shedur rishayo naadhamaanaastaved vishno bahudhaa veeryaani, twam nah pruneehi pashubhirvishwa rupaih sudhaataam maa dhehi parame vyoman/ Tam trutam twam paryeshyutsam sahasraadharam vidatham svarvidam taved Vishno bahudhaa veeryaani, twam nah pruneehi pashubhirvishwa rupaih sudhaataam maa dhehi parame vyoman/ Twam rakshase pradishaschatatrastvam shochishaa nabhasi vi bhaasi, twaamimaa vishwaa bhuvanaanu tishthasa rutasya panthaamanveshi vidwaamstaved Vishno bahudhaa veeryaani, twam nah pruneehi pashubhirvishwa rupaih sudhaataam maa dhehi parame vyoman/ Panchabhih paraang tapasyekayaarvaangshashtimeshi sudine baadhamaanasta ved vishno bahudhaa veeryaani, twam nah pruneehi pashubhirvishwa rupaih sudhaataam maa dhehi parame vyoman/ Twamindrastwam mahendrastvam lokastvam Prajapati, tubhyam yagjne vi taayate tubhyam juhvati jushvatastaved Vishno bahudhaa veeryaani, twam nah pruneehi pashubhirvishwa rupaih sudhaataam maa dhehi parame vyoman/ Asati sat pratishthitam sati bhutam pratishthitam, bhuram ha bhavya aahitam bhavyam bhute pratishthitam taved Vishno bahudhaa veeryaani,twam nah pruneehi pashubhirvishwa rupaih sudhaataam maa dhehi parame vyoman/ (Vishnu Swarupa Surya Deva!Soon on your appearance on the Sky, may those Beings who challenge and are jealous of us be our total control, but those who seek to harm and destroy us be demolished once and for all and grant us deerghaayu or longevity. May us be facilitated to secure Siddhis of divinity like Anima or the capacity to miniaturising one's Physique-Garima or the art of making one's body heavy as required-Laghima capability to lighten one's body-Prapti or to secure powers to achieve one's desires-Prakamya or the ability to make one's body invisible-Mahima or the increasing heaviness of one's body-Ishitwa or to attain Divine Powers-Vashitwa or Controlling the behaviour of others and so on. May we be granted love and affection of the public at large. May the 'ati sukshma' or the atomic sized Parama Deva to seek the dearness of all kinds of pashus or beasts like cows, buffalos,gouts, sheep, horses, elephants, and camels. May we be endeared with the same age human beings too ! Vishnu Swarupa Surya Deva with the capability of donning several forms having endeared all kinds of species acomplish swarga loka and possess ready access to 'sudhaarasa' or amrita. May youVishnu Swarupa Surya Deva, soon after your early morning appearance bless those Beings who either vision your radiant swarupa or even ignore your majestic grandeur be blessed with thoughts of nobility and virtue! Deva! Even by ignoring the crooked mentality of Beings pardon them all out of your magnanimity and provide them with happiness and contentment. Surya Deva! Being fully aware of the 'rakshasaas' hiding in deep waters en route dyuloka with the evil and wasted energies of theirs not being aware of your extraordinary power and inherent capabilities, do pardon them mercifully and instead of retribution do excuse them with 'anugraha' or kindness as also 'marga darshana' or of directing them of the path of nobility. Indra Devaatmaka Bhaskara! Bestow auspiciousness, provide safety against demonic forces, make us eligible to reach dyuloka and the drink of Soma Rasa! Parama Ishwarya Sampanna Indra Swarupa Surya! Be merciful to us as you could provide a place and position to 'trilokas' as we deserve but indeed grant us the position of that derservedness too to us out of your mercy as at the best we could only pray and worship you with utmost faith, dedication and whole hearted surrender. Indra Rupa Surya Deva! Do kindly bestow the essence of 'aoushadhis' in the depths of water flows and the sacerdness of agni on Bhumi besides the heights of the purity of air in the antariksha and finally the zenith of joy and fulfillment in swarga loka! The Rishis of yore devised 'Satra' named yagjna in your favour Indra Swarupa Surya with sacred and all powerful mantras and were seated firmly to deserve your grace. Deva! On the endless antariksha with garland like clouds happen to be the recipients ofthe yagjna phala as the herbal wooden offerings to Agni reach the clouds and rains in turn yield all-round contentment to all concerned. You are indeed the provider of safety and trustee of all the ishas / directions and being the Master of Tri Lokas should also be the overseer of the Universe too.All the Directions follow you on the assurance of the Yagjna Satya named 'Ruta' as indeed you are the 'sarvavyapi' or omni present. Deva! Five principal rays of yours provide illumination to Pancha Lokas viz. Svah- Mahah, Janah, Tapah and Satya Loka while one 'kirana' is luminous to brighten up the lower part viz. of Prithvi. Thus all the lokas are blessed with light especially when there is no black clouds and rains. Surya Deva! While Indra Deva is the chief of swarga loka, you are the unique punya loka granting

fulfillment to all the 'Punyatmaas'. Further you are the srashta or the creator of all the 'Praanis'. Sadhaka ganas are engaged in executing Jyitishtoma and other yagjnas in your favour. Vishnu Rupa Surya Deva ! You are famed one who creates both the 'Asat' or Prakritkaas well as 'Sat'the Chetana Tatwa / Satya Tatwa. Both the Bhuta / Past or Bhavishyad / Future Stages are well known and based on you alone! Bhuta and Bhavishya are your ornaments as the past tense was a record of events and the future is statement of things to follow.

Ekonamimsham Kaanda / 19- Sukta 65- 66-Asurakshaya Sukta -67:*Harih suparno divam aaruuhorchishaa ye twa dipsanti divamuptatantam, ava taam jahi harasaa jaatavedo bibhyad - ugrochirshaa divamo roha Surya/ 66) Ayojaala asuraa maayino yasmaih paashouragkino ye charanti, taamste randhyayaami harasaa jaatavedah Sahasrarishih sapatnaan pramrunan paahi vajrah/* Jaataveda Surya Deva! You are the 'Hari'-'Suparna'- or t he extinguisher of sorrowswho shines and rides atop the sky and in case Evil Energies seek to place impediments, you indeed know how to uproot their energies with your fierce fury and ascend the dyuloka with ease and comfort! Mayaavi Rakshasaas Louhapaasha and Louhajaala if confronted on way, they be demolished to ashes with thousands of your rays and save us to safety. Deerghaayu Sukta- 67 Stanzas 1-8) *Pashyema sharadah shatam-Jeevema sharada shatam-buddhyena sharadah shatam-Rohema sharadah shatam-Pushema Sharadah shatam-Bhavema sharadah shatam- Bhuyeya shardah shatam-Bhuyasi sharadah shataat/*Surya Deva! May we vizualise hundred years-may we survive hundred years-may we live with jnaana parigjaana for hundred years-may countenance lasting buddhi or wisdom for hundred years- may we enjoy excellent health for hundred years-may we retain our purity and strength for hundred years-may we enjoy wonderful progeny to make us proud of with prosperity and well being - may we infact cross long- healthy and worthy life for even far more years of worth!]

Stanza Nine

Yathaa Surya ekopswanekashchalaasu
sthiraaswapyanannigvi bhaavya swarupah/
chalaasu prabhinnaasu dheeshvevamekah
sa nityopalabdhi swarupohamaatmaa/

Just as Surya Deva's pratibimba as per the size of a jala paatra vibhinnata, likewise the view of the paramaartha saaraamsha would be reflective of the manasika pravritti of the viewer. The singular most Surya Deva appears as many as reflections in different vessels of water but the reflections are very many. Ghatakaakaska means the pot is like sky which is an expansion and impersonal. Now, the Maayavaadi explains that this individuality is Maaya and hence the conception is that spirit, the whole spirit is a lump. Their theory is Ghataakaasha Potaakaasha means that just like tha aakaasha is an expansion, so in a pot, in a waterpot, in a pitcher that is closed... Now, within the pitcher, there is also sky, a small sky. Now as soon as the pitcher is broken, the outside, the bigger sky, and the small sky within the pitcher mixes. That is the Maayavaadi theory. But this analogy cannot be applied as the small sky within the pitcher cannot be compared with the living entity. It is material, matter. Sky is matter, and individual living entity is spirit. Neither there could be the existence of an entity nor its loss is felt forever. 'Tatva Jnanis' realise merely that a body's existence is bound by time and as such is Unreal, yet 'Atma' the Inner Consciousness is the Truth and Real. Indeed this Truth is known to one and all but gets skirted by the regular attacks of Maya the Make Belief. Only a handful few realise the chasm between the two viz. 'Atma' and 'Anaatma' which are both the sides of the stream of life and only a very few reailise that the stream is a flow with neither of the banks! Atma is soaked in the entirety of the Universe plus and is indestructible for ever.Therefore this analogy is fallacious as of Ghataakaasha potaakaasha.

[Expla. Bhagavad Gita's Purushottama Prapti Yoga -Adhyaaya 15 vide stanza six is relevant:

That ‘Paramapada’ or the so targetted with the unique Ahyaatmika Jnaana is stated to possess such effulgence which could not be further enhanced by Surya- Chandra- Agnis since that is ‘swayam prakaasha’ or auto generated. Having reached that climactic top, none so ever would return to the Universe since that is indeed the place designated for Me! Basically, every ‘Jeeva’ or Being is of my ‘bhagavadamsha’ or of my instincts but for the jnaana-karmendriyas and the prakriti or Nature which together interact with one’s ‘manas’ or mentality and create imbalances and cause birth after rebirth as a cylce. This is on the analogy of ‘praana vaayu’ or the vital energy entering a sweet smelling flower of freshness and sullies the sweet smell to either odourlessness or even of unbearable smell. That is how the jeeva of original ‘bhagavadamsha’ gets transformed by the extraneous factors and gets badly caught in the cobweb of Prakriti and the eventual features od either virtue or viciousness. The Jeeva is thus subject to the impulses of hearing, feeling , seeing, tasting, smelling and gets anchored to mind and accordingly acts and reacts. This Jeeva persists in viewing wood for the forest due to ignorance as per the spell of Prakriti as that Maya too actively participates in the play which afterall is convened under the auspices and patronage of Lord Krishna Himself! Unfortunately the Jeeva confuses Prakriti as Paramatma due entirely to ignorance! However some of the Jeevas are blessed with jnaana drishti and gradually distance themselves with the physical and mental aberrations and initiate their entry into the doors of awakenness . This type of initiative is known as ‘ vigjnana- saadhana- yoga or of one to one inreraction of Jeevaatma and Paramatma. Those saadhakas with grit and determination seek to vision n the inner screen itself while casual efforts by the ignorants look blank totally.Arjuna! Try to understand that what all radiance and brightness is inherent in Surya- Chandra- Agni is of my own self as I am ‘swayam prakaasha’ as of my own. All the Beings on Earth are created-sustained and eventually destroyed by Me. *Aham Vaishvaanaro bhutvaa praaninaam dehamaashritaah, praanaapaana samyuktah pachaayamnam chaturvidham/* I am the ‘jattharaagini’ or the digestive energy which activises the food intake by the tongue and teeth, salivary glands, pancraes, liver and gallbladder the traditional chaturvidha bhojana of bhakshya- bhojya- lehya- choshyas or the strong food-drinkables- managed with tongue and throat; all these are aided my paaneeyas making the pancha bhakshyas. I am the ‘antaratma’ being ever present in the heart which is unseen or felt and the source of vastu jnaana- jnaana shakti and vicharana jnaana; am the vedantha karta- vedya. I am at once the jnaana- jneya-jnaata or the awakening- the awakenness-and the person thus ever awaken! In this Universe there are two types of persons named Kshara and Akshara. Kshara who enjoys what all life offers, by these as pleasures or pains - successes or failures. Akshara is steady minded always seeking to understand the purpose of life and moerso the objectivity of what beyond.]

Just as Surya Deva’s pratibimba as per the size of a jala paatra vibhinnata, likewise the view of the paramaartha saaraamsha would be reflective of the manasika pravritti of the viewer.

[Explanation vide Prashnopanishad 2.1-3 :

To know one does not know but desires to know yet remains unknown is all what all one knows! The teacher poses a question to the student whether he knows much about Brahman and exclaims that the latter might perhaps realise an outline but not in depth; the student said that he knew not much that he claims that optimal knowledge might still delude him; the student might have to deliberate to further perfect the Realisation. This Absolute Power is never seen by anybody as it is not a sense object and as such, it is its own evidence since it is the ability of vision by itself; similarly It is never heard as it is not an object of hearing but is the Singular Hearer and the embodiment of hearing itself; It is never the Thought as the object of Thinking Ability but the personification of Thought and Intellect by itself; It is this Absolute Power that the unmanifested Ether is permeatedm all over. Brahman or the Supreme Energy is indeed the direct and instantaneous Self within all the species and yet, is beyond and afar the attributes of hunger, thirst, desire, lust, anguish, envy etc. That Reality is the Ultimate Goal and the Truth of the

Truth!' The disciple agrees that he does not know about Brahman, but that he does not consider that he does not know either; since he who claims that he knows indeed does not know. It is known to him to whom It is unknown; he does not know to whom It is known. It is unknown to those who know well and known to those who do not know! The Supreme is not an object even of extraordinary knowledge but of intense introspection and Self Realisation; it is neither by perception nor comprehension but of intuition alone. Brahman is present in every Being; ' you cannot see the one who enables you to see things, since vision enabled normally is different from that particular 'Self' enabling to see everything as different. Similarly what one hears or thinks or hears or knows by way of vision, capacity to hear, the thoughts and the knowledge are all self sourced; thus one's Self within is that very Self; everything else perishable ; this gross body consisting of organs and senses is perishable but the 'Antaraatma' or the Consciousness is imperishable and everlasting'. The Self is not attained by one who has no strength and determination and that the Source of Brahman is unattainable except by the 'paripaktvata' or climactic fruition of yoga, karma, tapasya and truthfulness. Further, the Self is not possible of accomplishment either by 'pravachanena'or by sermons, nor 'adhyaaya' or extensive and intensive study, nor even by 'bahudha shrutena' or by way of extensive teachings of Vidvans or Learned ones of knowledge and erudition; this is available by passionate thirst and unique dedication as a Singular Mission of Life! Self Revelation is possible by one's own gift. All kinds of spiritual disciplines including knowledge, absence of delusions as created by Maya, high level of abstinences are no doubt the pro-active factors, but the Will of Almighty would be the Supreme factor! On Realising the Supreme Truth, the Individual becomes aware that the Inner Consciousness or the 'Antaratma' itself is within itself as the 'Paramatma'. Those blessed ones who finally realise that the Great Birthless Self is nowhere else but right within would have achieved bliss and Immortality or else would have continued again as the victim of the miserable vortex of the cycle of births and deaths and his endeavours would have been truly infructuous! On the contrary or the great accomplisher of the Supreme Brahman hardly realises his status as indeed he is already merged in that flood Radiance. None in his erstwhile clan would ever be aware of that position. Even while alive, he would be as: 'tarati shokam' or overcomes grief of mind, 'tarati paapmaanam' or in the state of sinlessness, or as the 'sthitaprajnya', the one with of unique balance of senses and mind or 'guhaa grandhi baahya vimukha' or freed from the knots of the unknown cave hidden in a mortal heart as shrouded by ignorance and Maya of existence; and as 'Amartah' or the Immortal and Eternal. It is that person he who demolishes the desires of this and other lokas and is able to maintain balance of mind in a natural and pure state of happiness is known as a 'Sthita prajna'! He who could withstand floods of problems and difficulties as also quick spells of elation and ecstacies face with even temperament, normalcy and equanimity with no traces of fear, joy or anger is defined as a 'Sthitaprajna'; he who is able to neither stretch out limbs and senses or nor withdraw these in extreme situations like a tortoise is termed as a 'Sthitaprajna'!]

Hence as the aakaasha sthita Surya Deva be revealing the pratibimbaas or the reflections of the size or make of the vessel as of ghataakaasha. This is amply explained in very many upanishads or gita pravachanaas as sampled here below:

[Vishleshanaas vide (1) Shvetaashvatara 6-11 (2) Brahma bindu 12 and (3) Bhagavad Gita 13-2

(1)

1

VI.x-xii) *Yas tantunaabha iva tantubhih pradhaanajaih, svabhaavatah deva ekah svam aavranot sa no dadhaad brahmaapyayam// Eko Devas sarva bhuteshu goodhassarva bhutaantaraatmaa karmaadhyak - shah sarva bhutaadhivaasas sakshee chwetaa kevala nirgunascha//Eko vaasi nishkriyaanaam bahunaam*

ekam beejam bahudhaa yah karoti, tam aatmastham yenupashyanti dheeraas tesaam sukham shasvatam netaresham//

(Just as a spider weaves out threads from within and also swallows the threads back withdrawing within itself periodically so does Paramatma creates various Beings and the Universe in totality; He sports with the material of staggering multitude with the active assistance of the Maya Shakti as the proverbial spider does with the unmanifested matter named 'Pradhana' and expands itself enveloping the worlds and materialises 'naama -rupa- guna-karmaadi tantu' or a fantastic range of nomenclatures, forms, charateristics and deeds even as the unique and invisible nucleus of featureless 'Antaratma' us the hidden spectator as the witness! ' Eko vaashee nishkiyaanaam bahunaam eka beejam' or the Unique seed which as actionless and inactive but materialising myriad images. The role of this Undefianable Secret with no qualities and adjectives is highly venerable and what all a human being could do by way of conduct, sacrifices, deeds of high virtue and total dedication with unreserved faith might help Realisation leading to *sukham shasvatam* or Truthful Endlessness! While Katha Upanishad repeats the twelfth stanza of the Thirteenth Stanza-II.ii of the above viz. *eko vaasi nishkriyaanaam buhunaam ekam beejam bahudha karoti/* , the substance of the relevant section of the Katha Upanishad is stated as under: Katha Upanishad II.ii.9-15) The Self enters inside all the Beings, like Fire enters the world, by assuming varied forms and shapes; this is in its own raw form just like the sky as the body warmth. The Self again enters the world like Air does in varied forms, intensity of speed etc. as the breathing of the Beings. The Self is not disturbed by the sorrows or joys of the Being just as Sun- the eye of the Universe, is totally unaffected by the natural calamities and rejoicings in the world; the superimposition of the illnessess or the wellness of the concerned body is hardly a matter of concern to the Self as that indeed is supernatural beyond the material world. The Inner Self like the Supreme is therefore totally independent, unique, and all pervasive yet creates myriad forms all of the homogenous and untarnished Purity called Consciousness. It is stated that those discerning persons do visualise the Self in the hearts of themselves as that is not corruptible by material pulls nor subject to the influences of body organs and senses!May there be eternal peace and contentment to withdraw themselves into introspection and discard the frivolties and absorb the magnificence of the Self that is what Brahman all about! To a genuine query as to how one should know the Supreme Bliss; is it self radiant or not! The reply would inevitably be as to how Sun shines; how the Moon and Stars are luminous; how do one would witness flashes of lightnings on the Sky and indeed how is Fire so beaming and glowing! Are not all these indications of that Brahman whose glory is brilliant!)

(2)

1. The mind is chiefly spoken of as of two kinds, pure and impure. The impure mind is that which is possessed of desire, and the pure is that which is devoid of desire.
2. It is indeed the mind that is the cause of men's bondage and liberation. The mind that is attached to sense-objects leads to bondage, while dissociated from sense-objects it tends to lead to liberation. So they think.
3. Since liberation is predicated of the mind devoid of desire for sense-objects, therefore, the mind should always be made free of such desire, by the seeker after liberation.
4. When the mind, with its attachment for sense-objects annihilated, is fully controlled within the heart and thus realises its own essence, then that Supreme State (is gained).
5. The mind should be controlled to that extent in which it gets merged in the heart. This is Jnana (realisation) and this is Dhyana (meditation) also, all else is argumentation and verbiage.
6. (The Supreme State) is neither to be thought of (as being something external and pleasing to the mind), nor unworthy to be thought of (as something unpleasant to the mind); nor is It to be thought of (as being of the form of sense-pleasure), but to be thought of (as the essence of the ever-manifest, eternal, supreme

Bliss Itself); that Brahman which is free from all partiality is attained in that state.
7. One should duly practice concentration on Om (first) through the means of its letters, then meditate on Om without regard to its letters. Finally on the realisation with this latter form of meditation on Om, the idea of the non-entity is attained as entity.
8. That alone is Brahman, without component parts, without doubt and without taint. Realising "I am that Brahman" one becomes the immutable Brahman.
9. (Brahman is) without doubt, endless, beyond reason and analogy, beyond all proofs and causeless knowing which the wise one becomes free.
10. The highest Truth is that (pure consciousness) which realises, "There is neither control of the mind, nor its coming into play", "Neither am I bound, nor am I a worshiper, neither am I a seeker after liberation, nor one-who has attained liberation".
11. Verily the Atman should be known as being the same in Its states of wakefulness, dreaming, and dreamless sleep. For him who has transcended the three states there is no more rebirth.
12. Being the one, the universal Soul is present in all beings. Though one, It is seen as many, like the moon in the water.
13. Just as it is the jar which being removed (from one place to another) changes places and not the Akasa enclosed in the jar - so is the Jiva which resembles the Akasa.
14. When various forms like the jar are broken again and again the Akasa does not know them to be broken, but He knows perfectly.
15. Being covered by Maya, which is a mere sound, It does not, through darkness, know the Akasa (the Blissful one). When ignorance is rent asunder, It being then Itself only sees the unity.
16. The Om as Word is (first looked upon as) the Supreme Brahman. After that (word-idea) has vanished, that imperishable Brahman (remains). The wise one should meditate on that imperishable Brahman, if he desires the peace of his soul.
17. Two kinds of Vidya ought to be known - the Word-Brahman and the Supreme Brahman. One having mastered the Word-Brahman attains to the Highest Brahman.
18. After studying the Vedas the intelligent one who is solely intent on acquiring knowledge and realisation, should discard the Vedas altogether, as the man who seeks to obtain rice discards the husk.
19. Of cows which are of diverse colours the milk is of the same colour. (the intelligent one) regards Jnana as the milk, and the many-branched Vedas as the cows.
20. Like the butter hidden in milk, the Pure Consciousness resides in every being. That ought to be constantly churned out by the churning rod of the mind.
21. Taking hold of the rope of knowledge, one should bring out, like fire, the Supreme Brahman. I am that Brahman indivisible, immutable, and calm, thus it is thought of.
22. In Whom reside all beings, and Who resides in all beings by virtue of His being the giver of grace to all - I am that Soul of the Universe, the Supreme Being, I am that Soul of the Universe, the Supreme Being.

(3)

Indeed Mula Prakriti is unknown and the concepts of ‘Ahankara’ - Pancha Bhutas and their characteristics like sound from the sky, earth for fertility, heat from agni, life from air, and water from Varuna Deva; further the Five Elements are the sing boards of Panchendriyas, likes and dislikes, pleasures and sorrows, and above all the ‘chetanatva’ or the self consciousness. And the sum totality of these features is denoted as ‘Kshetra’ in essence. Total negation of evilful egotism or self centeredness, showing off, control of emotions, guru seva, external and internal cleanliness, straight- forwardness, detachment, power of concentration, preferene of lonliness are the characterstics of Jnaana, tatva jnaana, or atma jnaana. Then Lord Krishna further guides Arjuna about the ‘jneya’ and its ‘amritatva’ or what is to be ‘Known’ and its

'Permanance'. That kind of 'Apara Brahma' is beyond what is existing nor there beyond but is truly Unknown; since after all the concepts of what exists and what does not or the truth and the untruth are really beyond. All the same, this Parabrahma is not only Timeless but could see-hear-feel with eyes, hands,faces, ears and countless heads. Strangely enough that Paramatma could sense the effects of the Panchandriyas even without Trigunas rooted to Prakriti. This statement is contadictory mutually as this delineation is of 'vyaktaavyakta' nature or of the Known yet the Unknown. This therefore is Vyaktaavyakta Varnana of Nirguna Niraakaara Tatva yet fully equipped with the innate impulses of Prakriti related business. This is within and without the Beings, the ever active and vibrant Self yet immobile but of speedy rapidity of movement here-there-everywhere, and yet again of atomic and indescribably sky beyond stature with neither beginning nor end. This 'Jneya' or the readily cognaizable entity is subject to creation- preservation and destruction.Thus the brightness and darkness of bhoutika-adhyaatmika or existence and there after are the qualities the Kshetragjna-Jnaana-Jneya are detailed to enable you Arjuna to reach my situation!]

Stanza Ten

Ghanashdristirghanacchhannamarkam
Yathaa nishprabham manyate chaatimoodhah/
Tathaa bhaddvadbhaati yo moodha drishteh
sa nityyopalabhdhiswaruupohamaatmaa/

As in respect of an ignorant person of avidya whose vision is obstruted by a cloud be thinking that Surya Deva is devoid of brilliance so be one's nijaatma is not aware of the nature of the eternal consciousness. Due to acidy, isnorance of one's nature, a person identifies the self with the body and brain complex and looks upon the self as a linited humaX in bondage little realising that the knowledge is bound by suffering due to avidya while indeed is is reakky blissful of Brahman due to the sharow and severity of the blissful Brahman indeed. It is not as if the person is initially in bondage and becomes liberated when the person realises that in fact Paramatma is right within. But mthe overcoming Maya is want maked a rope as a snale. The so called bondage and the liberaion is attained on the dawn of Self knowledge. So is avidya is mistaken is panditya of vedaas and holy srciptures. Contrarily veda panditya is not, repeat not to the gate way to nivritthi and atma jnaana.

[Expl. Vide Ishopa. is relevant IX - XII on Vidya-Avidya and the play of Maya

IX.) *Athah tamah pravishanti yevidyaamupaasate, Tato bhuya eva te tamo ya u vidyaayaam ratah/*

Indeed one when enters the screen of darkness or 'Avidya' and perform rites without the purport or objective of what are the rites intended for, then that act is of no value, especially without faith. That kind of Avidya begets further Avidya and might even be retrograde! In other words, Vidya and Karma are to worshipped being hand in hand; that kind of darkness is characterised as blindness while those in knowledge are normally prone to karma accompanied by worship and meditation; complimentarity is certain in respect of Vidya and Karma! Brihadaranyaka Upanishad (IV.iv.10) makes this point amply clear: 'Andhah tamah pravishanti ye vidyaam upaasate, tato bhuya te tamo ya u vidyaayaam rataah' or those who practise Avidya or ignorance enter into the dark portals of rites, rituals and sacrifices, or those who blindly get involved in 'karma kaanda' or performing rituals without basic understanding and enlightenment of the Supreme tend to distance from the Reality and near the zone of Falsity) !

Fruits of Vidya and Avidya are indeed distinct as the path of ascent by work and wisdom or meditation and karma / rites are well defined

X) *Anyad evaahur Vidyayaa anyad aahur avidyaayaa iti shushruma dheeraanaam ye nastadvichakshire/*

(It is normally emphasised that Vidya and Avidya lead to different paths all together in human life, even as faith without works is dead and those learned Pundits define the Paths clearly: Brihadaranyaka Upanishad (I.v.16) explains: 'Atha trayo vaava Lokaah: Manushya loka pitru loka devaloka iti; soyam manushya lokah putrenaiva jayyah; naanyena karmanaa, karmanaa pitrulokah, vidyaa deva lokah, devaloko vai lokaanaam shreshthah, tasmaad vidyaam prashamshati'; in other words: there are three worlds that are attainable by Scriptures and these are the world of human beings, the Pitru loka and the Deva loka. The Manushya loka is attainable by one's own son alone and not so much by rites alone as by the Agnihotra by meditation; the Pitru Loka is attainable by rites only but Deva Loka is attainable by intense meditation. Indeed Deva Lokas accomplishable by meditation alone is the best that one could aspire for! While stating so, Pundits avow that knowledge by description and knowledge by experience and works are clearly distinguishable!)

Knowledge and Ignorance both cross life and death but since theformer might lead to Eternity the latter brings one back to Existence for sure!

XI) *Vidyaam chaavidyaam cha yastad Vedobhayam saha, Avidyayaa mrityum teertvaa vidyayaamritam ashnute/*

(Normally a person is differentiated by his nature and nurture. These tendencies tend to influence the proclivities of Vidya and Avidya or Ignorance and Knowledge. Even as both have to cross the gates of death, one prepares for crossing it with not much of concern to other worldliness but of material ends while others due to Vidya or Awareness of higher worlds seek to resort to work and wisdom. Now these tendencies are the follow-up of the previous lives called 'Prarabdha' or the carry forward. That indeed was the nature of a person who has just transmigrated with the load of his 'paapa punyas' or merits and demerits at the termination of the previous life. Bhagavad Gita in Shraddhaa Traya Vibhaga Yoga, chapter 17-2 ,Lord Krishna explains to Arjuna: 'Trividhaa bhavati shraddhaa dehinaam saa svabhaavajaa, Saatvki Raahasi chaiva taamasi cheti taam shrunu!' or there are three types of features that human beings are moulded in the three classes of Satvika- Raajasika-Taamasika tendencies; those with 'satvika guna' worship Devas; those with 'Raajasas' features tend to worship Yaksha Raakshasas and 'Taamasikas' pray to 'Bhuta pretas'. Referring to Rites or other kinds of sacrifices, the Satvika Guna persons perform the deeds as duties and without returns of fruits, while those with Raajasiha mentality perfor the Sacrifices either seeking returns of for satisfying their own egos; the third category of 'Taamasikas' perform worship, if at all, without faith and as a formality. Having detailed the three categories of Satva-Rajasa-Tamasa gunas, Lord Krishna affirms vide chapter17-28: 'Ashradhayaa hutam dattam tapastaptam kritamcha yat, Asadityachyutchyate Paarthah! na cha tatpretyano iha/' or 'Paartha! Homa karyas without mental application and faith, charity for bravado and so called meditation to please others with motives are all called 'Asatkarmas' or works and deeds are negative acts with neither faith nor application! Having thus described in Gita, one should also realise that various deeds of virtue by themselves would not by themselves provide 'mukti' from the cycle of births and deaths but would be a step forward to cleanse the mind and hearts. On the other hand, it might be interesting to note that Avidya needs to be recognised its due role since in its absence, how could Vidya flourish and be an instrument for Realisation just as when one always lives in darkness would there be a comparison possible for enlightenment! After all in the absence of Aditya what would be the reason and incentive for an individual's freedom from the bondage of mind, panchendriyas and the thick screen of 'Maya'!)

Indeed there is a Force beyond the entities of Maya and Purusha as the manifested and unmanifested ones and that is what is really worshippable worthy of Achivement!

XII) *Andham tamah pravishanti ye sambhutim upaasate, tato bhuya iva te tamo ya u sambhutyaam ratah/*

(When one talks of worshipping two entities of Purusha and Prakriti, the former is unmanifest and the worshipper is ushered into blindness and darkness, while worshipping the Pakriti the manifested is equally misleading since both these are the constituents and as such the worship needs to be unified and combined! Those who worship the Creator Hiranyagarbha might secure supernatural powers and worshipping Prakriti would get absorbed into her! Mundaka Upanishad (I.ii.2) further explains: The Purusha or Hiranyagarbha is mystical and formless, yet coextensive with whatever is external and internal since He is birthless and as such devoid of Vital Force and mind; he is pure and superior to Maya the limiting adjunct of Brahman. Bhagavad Gita is quoted-XVI 8-9-'Asatyam apratishtham te jagadaahuraneeshwaram, Aparaspara sambhutam kimnyatkaama haitukam// Etaam drishtimavashtabhya nashtaatmon alpabuddhayah, Prabhanatyugra karmaanah kshayaaya jagato hitaah'; in other words some persons of perverted thinking argue that this universe is a 'Make Believe', that there is no Creator responsible to draw the contours of it and the creation takes place due to the union of male and female as no other third intervention is ever existent! By being self-convinced some petty minded ignoramus blatantly perform all devilish activities and tread the path of irrecoverable slide down! Indeed, such inhuman humans with not even a modicum of thinking power to distinguish the dark and bright situations, do get attracted into the vortex of ever repeating births an deaths for ever!]

Just as on's vision be as of the clouded Surya mandali, ati moodha kaarana drishti owing to avidya and agjnaana budhi driven by the panchendriyaas of the body is covered by Maaya and the Self. The moodhava kalpita deha thus seeks to hide the swaprakaasha paramaatma as explained by Atma Prabhodha Upanishad of Rigveda: It states : *Uluukasya yathaa bhaanuradhakaarah prateeyate, swaprakasho paraanane tamo moodhasy jaayte, chakshurdristi nirodhebhraih Suryo naasteeti maanyate, tathaajnaanavruto deho Brahmaa naasteeti manyate/ 25-26.*

[Expla. Atma prabhodha Upa.

I-1. The innermost Brahman is A, U, M - saying this a Yogi becomes free from the cycle of birth. Om, I bow to Narayana, having Sankha, Chakra and Gada. The upasaka will go to Vaikuntha.
I-2-4. The Brahmapura is a lotus, shining like lightning and lamp. The son of Devaki is Brahmanya (a Brahmana with 44 sacraments); so are Madhusudana, Pundarikaksha, Vishnu and Achyuta. Narayana is the one, existing in all creatures, the causal person without a cause.
I-5. One does not suffer meditating upon Vishnu without misery and illusion - there is no fear; one who sees many here goes from death to death.
I-6-8. In the middle of the heart-lotus It (Brahman) exists with knowledge as the eye; the world, knowledge are established in Brahman. He, the seeker, departs from this world with this knowledge, getting all desires in the other world becomes immortal. Where there is always light and value, there the person attains immortality - Om Namah.

II-1-10. The Maya has gone away from me, I am the pure vision; my ego has gone down, so has the difference between world, god and soul. I am the inner-self, without positive and negative rules; I am the expansive Bliss; I am the witness, independent, exerting in my greatness; without old age and decay, opposing sides, pure knowledge, the ocean of liberation; I am subtle without any attributes.
I am without three qualities, all worlds exists in my belly; the changeless consciousness, beyond reason and action, I have no parts, unborn, pure reality.

I am endless knowledge, auspicious, indivisible, faultless, reality unbounded. I am to be known by Agamas, attractive to all the worlds. I am pure joy; purity, sole, ever shining, beginningless; I have ascertained the highest Truth.
I know myself without a second, with discrimination. Even then Bondage and Liberation are experienced. The world has gone away that appears to be real like serpent and rope; only Brahman exists as the basis of the world; therefore the world does not exist; like sugar pervaded by the taste of the sugarcane, I am pervaded by Bliss. All the three worlds, from Brahma to the smallest worm are imagined in me.
In the ocean there are many things, from the bubble to the wave; but the ocean does not desire these - So also, I have no desire for things of the world; I am like a rich-man not desiring poverty. A wise person abandons poison favouring Amrita. The sun which makes the pot shine is not destroyed along with the pot; so also the spirit is not destroyed with the body.
I have no bondage nor liberation, no Shastra, no Guru. I have gone beyond Maya - let life go away or let the mind be attacked - I have no misery as I am filled with joy, I know myself; Ignorance has run away somewhere - I have no doership nor duty, kula and gotra. These belong to the gross body, not to me different from it. Hunger, thirst, blindness, etc., belong to the Linga-deha only. Dullness, desire etc., belong only to the Karana-deha.

Just as to an owl the sun is dark, so also for an ignorant person there is darkness in Brahman. When vision is blocked by clouds he thinks there is no sun.

Just as Amrita, different from poison is not affected by its defects, I do not touch the defects of Inertia.
Even a small lamp can remove big darkness; so even a little knowledge destroys big ignorance.

Just as there is no serpent in the rope at any time, there is no world in me.
Even practicing this for a muhurta (a short time) one does not return (to this world).]

[Expl.Tripura Tapini Upa.Five

V-1: The gods, verily, said to the blessed Lord: Clearly has been explained to us the section on activities and what pertains to Tripura with all related topics. Next tell us about the attributeless Supreme.
V-2: The blessed Lord spoke to them: By means of the fourth and final Maya (avidya, jnana, vijnana and samyagjnana), has the supreme Brahman been indicated, the supreme Person, the supreme Self, whose essence is consciousness. The hearer, the thinker, the seer, the teacher, the toucher, the proclaimer, the cognizer, the supreme knower, the inner person in all persons - that Self must be cognized.
V-3: In that there are neither worlds seen nor unseen; no gods or demons; beasts or non-beasts; ascetics or non-ascetics; outcastes or non-outcastes; brahmins or non-brahmins. Alone and single, the supreme Brahman, all-quiet, shines forth. Gods, seers, manes, prevail not there. The awakened knower, the all-knower is Brahman.
V-4: In this context there are the following verses: Hence the seeker after liberation Must from object his mind withdraw; For, liberation is indeed Mind's detachment from objects.
V-5: Two kinds of minds there are: Pure and impure;Impure the mind, desire-ridden,The pure of desires freed.
V-6: Mind alone is cause of man's Bondage and release; bondage is Clinging to objects; the mind Withdrawn there from promotes release.
V-7: Shorn of attachment to objects,And restricted to the heart, Mind thus ceases to be mind -
Such is the state supreme.
V-8: Control the mind until -It quiescence reaches in the heart. This is knowledge and meditation;

The rest is naught but words.
V-9: Brahman is not thinkable alone, Nor unthinkable; think not;Yet, only think; thus, surely, Become Brahman, the same to all.
V-10: Yogin dissolves himself with self In Being, through meditation (high); Meditation on non-self is deemed No meditation at all.
V-11: That Brahman has no parts Is beyond concepts, without blemish. Knowing 'I am That', by slow degrees One Brahman does become.
V-12: Knowing It as beyond concepts, Endless, without cause or parallel; Immeasurable and beginningless, The man of wisdom is released.
V-13: There is no restriction, no origin;None in bondage: none who strives; None seeks liberation; aye, none Liberated - this is truth.
V-14: In wakeful state, in dreams, in sleep Know that the Self is only one; For one who passes beyond these states Rebirth there is none.
V-15: One real Self alone exists In diverse beings; as one, Or many is It seen, like Moon in water's sheen.
V-16: As when a pot is moved, The sky, pot-bound moves not - So is the living Self unmoved, Like sky when only pot has moved.
V-17: When repeated in different forms, Like pot from pot distinct, He knows not in these divisions, And yet at all times knows.
V-18: As long as illusions of words encompass one, difference lasts; When darkness is scattered, It is unity one sees.
V-19: The lower Brahman is the Word;The Eternal, when that wears off, Remains; Its knower shall, for peace of mind, On the Eternal meditate.
V-20: Two Brahman-s are to be pondered on: The Word and Brahman Supreme; In the Word well versed, one attains Brahman Supreme.
V-21: The acute mind, after study of texts, On knowledge and wisdom intent, Must forsake all, as one who seeks grain Forsakes the husk perforce.
V-22: Milk has but a single colour Though drawn from diverse cows; As milk is knowledge known, Its sources are like cows.
V-23: Focusing the eye of knowledge Evoke the thought: 'I am Brahman, The great, supreme abode without Parts or movement, the quiescent One.'
V-24: Whoso knows thus the one supreme form of Brahman, the Fourth, abiding in all beings, dwells in the imperishable supreme abode.
V-25: I seek refuge, for the sake of life, in this fourth Power of Knowledge, the cause of the manifestation of Brahman.
V-26: In the order of Akasa, etc. Akasa is the supreme source of all these elements. All these beings, verily, are born of Akasa, and they merge in Akasa. Because of it they live, once they are born. So, know Akasa to be the seed.
V-27: That very thing, know as the seat of Akasa, of air, of fire, of water, of precious stones. Whoso knows this attains immortality.
V-28: Therefore, whoever knows this fourth (Wisdom or vidya) pertaining to the glory of Kamaraja (the Self in liberation) with its eleven fold form as the imperishable Brahman attains the fourth state - whoever knows this. This is the great Athava Veda - Upanishad.]

Stanza Eleven

Samasteshi vatushvanusyuukamekam
samastaani vastuuni yam na sprshanti/
Viyadvatsadaa suuddhamacchhaswarupah
sa nityopalabhdhi swarupohamaadmaa/

In all, the beings and objects are woven in to the self like the warp and woof of the cloth of Creation, Nature and Universe but which nothing could taint, which is always pure, which is free from the impurity in the form of attachment or aversion and of immortal nature. Such indeed is the eternal consciousness that is the Self. The sutra or the subtle entity which supports Earth, Sky, Water and Agni, viz, the Five Elements, ten organs and senses, pancha Pranas, mind and Intellect; it is also the link of the present-past-and future of each and every being. The Self is never taunted by the defects such as the elements, body organs and senses, praana, and so on. Thus, asesha prapancha rupa vastu-spashaadi vikaaaas, raaga dweshaadi deha vikaaraas and the like. This subtle body is like a transparent crystal, undergoing changes under the manipulation of erstwhile and ongoing complex mix of virtues and vices and manifests itself as a male, or female, or an animal or a bird. In this senario, the Self has false notions which is 'Agjnaana' or Ignorance based on the previous and natural happenings like an elephant falling in a pit, a robber chasing for money, or a snake about to pierce a venomous bite or a tiger pouncing on the Self and so on. Some times the sway of ignorance could turn the Self to be a King, or a beggar, or even a God. In otherwords, the self would act like a human, or an animal, a reptile, a King or whatever depending on the intensity of ignorance. This feeling of the Self is some thing is in fact akin to a dream situation or make believe! When ignorance reduces and knowledge improves, Atman's status improves as a King or even as a God and when Knoweledge reaches its peak, then the Individual Self reaches the highest Status of the Supreme Self itself! Then duality of the Self ceases to the stage of being able to announce '*Aham Brahmaasmi'!*

[Expla. Brihadaaranyaka IV.iv.i-6 thus explains ' mortal fife's final sage is described as a caterpilar reaches the edge of grass and holds another grass for support]

Mortal life's final stages described as a caterpillar reaches a grass-end holds another grass for support!

IV.iv.1) *Sa yatraayam Yagjnyavalkyam nyetya sammohamiva nyeti, athainamete praanaa abhisamayanti; sa etaastejomaatraah samabhyaadadaano hridayamevaanva vakraamati; sa yatraisha chaakshushah purushah paraan paryaavartatethaa rupagjno bhavati/* (At the time of death, the Self gets feeble and frail and virtually senseless when the body organs like speech and hearing fail gradually. The element of light within gets withdrawn and the ether in the lotus of the heart manifested in the intelligence gets shaken and dwindling. His eyes get drooping unable to recognise forms and colours!) IV.iv.2) *Ekibhavati, na pashya teetyaahuh; ekibhavati, na jighnateetyaahuh; ekibhavati, na rasayat etyaahuh; ekibhavati na vadateet – yaahuh; eki bhavati, na shrunoteetyaahuh; eki bhavati na manuta ityaahuh; eki bhavatina sprushateet yaahuh;ekibhavati na vigjnaanaateetyaahuh; tasya haitasya hridayasyaagram pradyotate; tena pradyote-naisha Atmaa nishkraamati—chakshushto vaa, murdhno vaa, anyebhyo vaa sharira deshebhyah; tam utkraamantam praanonutkraamanti;praanam anuutkraamantam sarvepraana anuutkraamanti;sa vigjnanam evaanvavakraamati; tam vidyaa karmaani samanvaarabhete purva pragjnaa cha/* (While facing the end of life, the vision gets unified with the Inner Self and is stated to be blurred in vision and that is why the persons near him say that his eyes are wide open but yet would not see; similarly his nose could not smell, the tongue could not taste, the voice is not functional, the ear is unable to hear, the mind could not think, the skin loses touch, and the intellect too gets vanished. That is

the precise time when the vital force would quit, and all the organs follow suit; a semblance of consciousness finally departs!) IV.iv.3) *Tad yathaa trunajalaayukaa,trunasyaantam gatwaa, anyam aakramam aakramya, aatmaanam upasamharati,evam evaayam aatmaa, idam shariram nihatya, avidaam gamayitwaa, anyam aakramam aakramya, aatmaanam upasamharati/* (Whenever a caterpillar reaches the edge of a blade of grass, it tends to hold another support and contracts its body before holding another grass blade. In the same manner an Individual Self too contracts another dream body gradually manifesting the functions of the new organs and senses; the new organs are such as to display actions of erstwhile works called Karma of the previous births plus the instant actions) IV.iv.4) *Tad yathaa peshaskaari peshaso maatram upaadaaya, anyan navaratam kalyaanataram rupam tanute, evam evaayam aatmaa, idam shareeram nihatyaa, avidyaam gamayitwaa, anyan navaratam kaltaana taram rupam kurute, pitrayam vaa Gandharvam vaa, Daivam vaa, Prajaapatyaam vaa, Brahmam vaa anyeshaam vaa bhutaanaam/* (Ignorance or Knowledge are the two ends of a scale; it is quite possible that an Individual makes some positive achievements in one life and thanks to better knowledge seeks to improve far more virtuous accomplishments in a subsequent life. The accessories too in terms of better vision, improved hearing capacity, stronger mental strength and so on could improve from one life to another, depending on the bettering the yield of fruits. This is just like a goldsmith with a minimum quantity of gold could make a good ornament and having amassed more gold by the price of the earlier ornament could further make a more fashionable ornament eventually. Thus the cycle of ever improving knowledge might enable higher and higher advantage from one life to another deserving berths from the world of Manes, or Gandharvas, or Devas, or Viraja or Hiranyagarbha. Thus knowledge and past work as enabled by better body forms equipped with ever improving body adjuncts as facilitated the five elements that rule the body parts could usher in higher and higher achievements!) IV.iv.5) *Sa vaa ayataatmaa Brahma vigjnaanamayo manomayah praanamaya chakshurmayah shrotramayah prithivimaya aapomaya vaayumaya aakaashamayah tejomayah atejomayah kamamayah akaamamayah krodhamayh akrodhamayah dhamamayah adharmamayah sarvamayah tad etah; idam mayah adomaya iti/ Yathaakaari yathaachari tatha bhavati- saadhu kaari sadhurbhavati, paapakaari paapo bhavati, Punyah punyena karmanaa bhavati, paapah paapena/ Atho khalvaahuh kaamamaya evaayam purusha iti; sa yathaakaamo bhavati tatkraturbhavati, yatkraturbhavati tatkarma kurute, yatkarma kurute tad abhi sampadyate/* (The examples of a goldsmith improving his skills of better design and beauty effected ornament after ornament and that of a caterpillar jumping to another leaf after the previous one have been cited and the point of transmigration of a Soul emphasized. Now the Self under transmigration is stated to be Brahman or Pure Consciousness, and identified as 'Vigyana maya' or the epitome of Intellect, and 'Manonmaya' or the embodiment of Mental Strength, Praanamaya or the personification of Vital Force comprising Five Folded functions of Pancha Pranas viz. Praana, Apaana Vyaana, Udana, Samanaas. Besides this Pure Consciousness manifests the functions of being Chakshu maya or the faculty of vision by eyes and shrotra maya or of sound or hearing by ears and other functions of organs. Further the body prevails upon the Elements of Prithvi-Varuna/ water, Vayu/ Ether, Agni / Fire. Then the body inculcates Kama/ Desire, Krodha / Anger, Dharma/ Righteousness as also the opposites of these feature. Now, the inferences of these features would be that as per the actions arising there from such as goodness begets goodness, evil begets evil, and so on. The Self in the newer 'Avatar' or manifestation is identified with individual impulses like desire, lust, narrow / broad mindedness, anger or its absence and so on and the concerned body tends to dominate the specified sense and the specified timings!) IV.iv.6) *Tadesha shloko bhavati/ Tadeva saktah saha karmanaiti Lingam manoyatra nishakta- masya/ Praapyantam karmanastasya yatkincheha karotyayam, tasmaallokaat punaraityasmai lokaaya karmane/ Iti nu kaamayamaanah; athaakaamayamaanah- yo kaamo nishkaama aaptakaam aatmakaamo na tasya praanaa utkraamani, Brahmaiva sa brahmaapyeti/* (On this subject, there is the following verse: There is a hidden meaning in this verse with the expression Linga or 'Manah Pradhana' or essentially based on

Mind is used; As the Individual Self who has thus transmigrated from the erstwhile 'subtle' body or its mind to the new 'gross' body's mind, then the account of the results of the previous desires and works get terminated and a fresh account of works henceforth would be created. But in the event of 'Akaama'or desirelessness, or 'Nishkaama' or a deed without expectation, or 'Aptakaama' or a deed executed purely in favour of somebody or for something and 'Atmakaama' or a desire fulfilled in favour of one's own Self, then indeed if desires of the previous subtle body were totally fulfilled and no further desires were left back in the past life, there would have been no transmigration and no need for a further birth but the result would be merger with Brahman!)]

Then about aakaasha:

Aakaasha has the unique property of sound as its tanmaatra with the property of Prakriti Maya where as Brahman even being omni present and omni scient be yet uncomunicable and further speechless but there unlike, aakhhasa has both the qualities of sound as its tanpatra and of ready existence by way of vision. Maya creates aakssasha and brings forth about the identity of aakaasha with the one of real existence. The identity of Sat or the very concept of akaashaa's existence. Akaashaa's separate existence is hinged on Satya. Thus be the expressions of Akaasha and Satva be pratibandha rupa shabda as the pratidhvani rupaas. While Aakaasha and Shabda are referring to not our gross plane, but a subtle one, where subtle element Shabda can travel through subtle element Akasha.According to the Vedas, the relationship between sound and space is that *only sound is affected by space* and not any other sense perception. In other words, space qualifies sound *only*, and no other sense perception. Space affects sound only, but not touch, sight, taste, and smell. Air affects both sound and touch, but not sight, taste, and smell. Fire/light affects sound, touch, sight, but not taste and smell. Water affects sound, touch, sight, and taste. Earth affects sound, touch, sight, taste, and smell. *kham vayur jyotiraphah prithivi vishvasya dharini*' : 'the universe is borne (supported) by space (Kham), air (vayu), fire (jyoti), water (apah) and earth (pritivi)' . The order of increasing subtlety in five elements is based on the decreasing number of properties or qualities required to characterizing that element and its substance. Earth possesses smell, taste, form and touch Water possesses taste, form and touch Fire possesses form and touch Air possesses touch The fifth element termed Akasha (space) cannot be qualified by these four qualities namely touch, form, taste and smell. This leads to the observation that the space only be characterized or qualified by sound. However, sound is an additional characteristic to qualify all the other four elements namely air, fire, water and earth. In other words, sound as vibration travel through all these four elements, and produce different effects, which characterize the corresponding element. This element-quality relationship is also referred in dealing with the order of evolution of the universe. The following statement from Mundaka Upanishad reiterates the statement of Narayanopanishat referred to above. *Etasmat Jayate Prano manah indriyani ca Khamvayurjyothiyotirapah pritivi visvasya dharini* (Mundaka – ii.i.iii: (It is from this Parama Purusha the Life Energy Praana is originated as also the Mind, besides the Senses, Antariksha, Vaayu, Jyoti or Fire, Water, Earth the 'Vishvasya Dharini' or the support of the entire Universe; these Pancha Bhutas possess the qualities of shabda, sparsha, varna, svaad and ghraana or sound, touch, colour, taste and smell respectively all emanating from the Purusha. This Purusha is stated to trascendental or the Superior Most, as differentiated by the Virat Svarupa within the Brahmanda or the Cosmic Egg who in turn is stated to have manifested as Life Energy or the Praana renamed as Hiranya -garbha. The Supreme Most is perhaps visualised as : *Avidya-Vishaya-Vikara bhuta namadheyaha antaratma* and through Maya is interpreted as : *chaitanyam nirupaadhikam shuddham avikalpam Brahma Tatva jnaanaanaad jeevanam kaivalyam tadeva maayaa pratilimbita rupena kaaranam bhavati/* In short the evolutionary order of elements is also stated in a more explicit way in Bramhanandavalli of Taittriyonanishad states : *Tasmat va etasmaat*

atmana akashaha sambhutaha Akashat vayuh, vayoragnih, agnerapaha Adbhayah prithivi, prithivya oshadhayaha Oshadhibhyo annam, annat purushaha The meaning of the statements is as follows: from this self(Atman)- is Akasaa(space) born; from akasha, the air; from air the fire; from fire the water; from water the earth; from earth the plants; from plants the food; from the man. The production of elements begins from the all-pervading Atma Bramha. Then the first element Akasa is born, here akasha refers to absolute space . This most subtle element akasha is qualified by sound as its property or guna. Then from akasha, air comes into being with two properties or gunas namely touch which is its own and the sound, property of akasha already evolved. Then from air, fire came into being having three properties composed of two preceding and property of form, which is its own. Then from fire was born water with four properties, comprising its own property of taste and the three preceding elements. Then from water, earth came into being with five properties namely smell, taste, form, touch and sound. Then from earth the herbs, the food and the man came into being. Although, it is noted above that vayu is born from Atman assuming the form of akasha, as akasha is only an effect with Atman as source and cause. Thus, gross Element Means of Perception Ether (akasha) Sound (shabda) Air (vayu) Sound and touch (sparsha) Fire (agni) Sound, touch and form (rupa) Water (apah) Sound, touch, form and taste (rasa) Earth (prithivi) Sound, touch, form, taste and smell (gandha) .The akasha-shabda relationship is given by the sutra *Shabdaikagunamakasham.* The world outside is referred from cosmological point of view. However, so far as the inner world is concerned, as per yoga, their evolution takes place in chakras, which are strung in the sushumna, hence the saying that the chakras are abode of the elemental powers. The chakras namely Muladhara, swadhisthana, Manipuraka, Anahata and visuddhi, correspond to abodes of five elemental powers viz., earth, water, fire air and space respectively. Reaching Bhagavati Maya is possible by crossing six steps represented by six chakras/wheels viz. muladhara the earth-svaadhishthana the water-manipoora the fire-anahata the air- vishuddha the sky-and aagjna the manas or mind. These chakras be crossed by a saadhaka by yoga maarga: Moolaadhara the Bhuloka is administered by Brahma-. Svadhishtana the Bhuvarloka of water is administered by Narayana- Manipoora the Suvarloka of Agni is administered by Rudra Deva- Anaahata the Janarloka of Vayu is administered by Maheswara- Vishuddha the Maharloka of Aakaasha is administered by Sadashiva and Agjna chakra the Tapoloka of 'Manas' is controlled by Parama Shiva.Reaching Sahasraara Chakra of three serpentine circles and of the use of 72 nadis of Human body.

[Expla. vide Brahma Sutras vide II.iii.1-7

Viyadadhikaranam-The Origin of Space.

II.iii.1) Na Viyadashruteyh/ There is a view that Space is not a Creation and is Self-Born. Chaandogya Upanishad (VI.ii.1-3) leaves this doubt as it states that in the beginning there was no-existence alone and from that non- existence issued existence: *Sadeva Soumya, idamagra aaseed ekam evaaditiyam, tathaika aahuh, asad evedam agra aaseed ekam evaadwiteeyam, tastasmaadasatah sajjaayata/ Kutas tu khalu evam Tadaikshat bahu syaam prajaayaayeti tattejosrujat/ Tatteja aikshat bahusyaam prajaayaayei tadaapousrujat/ --Taa aapa—annnam srujat/* (As Svetaketu the Brahmana boy returned from his Guru Kula, he felt he learnt a lot and his father asked him as to what was never heard, thought of and unknown. The arrogant boy failed to reply and the father replied that at the very beginning there was only one Singular Force which existed and out if that singular existence resolved that It would be born as many and that created Fire; that Fire saw and resolved to become many and created water—that water created Food); Thus there was no mention of Space at all! Hence the view tha Space is self-born!

II.iii.2) Asti tu/ Indeed there is a mention of Space having been originated from Brahman! Taittiriya Upanishad. (II. i.1) details Creation methodically as follows : *Satyam Jnaanamanantam Brahma, Yo*

Veda nihitam guhyaayaam Parame Vyoman/ Soshnutey sarvaan kaamaan saha, Brahmaanaa vipaschiteti/ Tadaatmaa etasmaadaatman Aakaashah sambutah, Aakashadwaayuh Vaayuragnih Agneraapah Adubjhyah Prithivi, Prithivya Aoushadhayh Aoushadhibhyonnam Annaa Purushah Savaa esha Purusonarasamayah Tasyemaveva shirah Ayam Dakshinam pakshah Ayamuttarah pakshah Ayamaatmaa idam puccham pratishthaa/ (' The Knower of Brahman attains the highest: Brahman is Truth, Knowledge and Infinity.He who knows Brahman as existing in the intellect which is lodged in the Supreme Space in the heart enjoys, in identification with the all knowing Brahman, all desirable things *simultaneously.* From that Brahman indeed which is Self was produced Space. From Space emerged Air, from Air was born Fire. From Fire was created Water. From water sprang up Earth. From earth were born the herbs. From the herbs was produced Food. From food was born Man. That man, such as he is, is surely a product of the essence of Food. Of him this indeed is head; this is the southern / right side; this is the northern / left side; this is the Self; this is the stabilizing tail). This amply clarifies that Space is the Creation of Space *initially and simultaneously* too.

II.iii.3) Gounyasambhavaat/ Even still, due to the Statement of Chhandogya Upanishad. (VI.ii.1), the doubt persists that Space had no origin and at the most in view of what Taittiriya Upanishad. as above states Space originated Brahman as in a Secondary sense at the most! That is, ther is no concomitant material produced as follow-up causes of the same feature such as air causing fire, fire causing water, water causing earth and so on. Space thus cannot be attributed as a non-causing Element for instance unlike in the case of Earth which by itself a root cause of food, Beings, characteristics of the Beings so caused and so on. The reply is simple that Space possesses the unique feature of being all- pervasive and all knowing like Brahman Himself!

II.iii.4) Shabdaaccha/ The uniqueness of Space or Akasha is indeed borne out by all Vedic Texts. Brihadaaranyaka Upanishad. (II.iii.3) states: *Athaa moortam-Vaayus Chaantariksham cha; etad amritam, etad yat,etad tyat, tasyaitasyaamurtasya, etasymritasya etasya yataah etasya tasyaaaisha raso ya esha etasmin mandale purushaah, tasya hy esha rasaah ity adhidaivatam /* (When one describes of 'Amurta Swarupa' or Formless Subtle Entity viz. Vayu and Akasha that indeed is immortal, all pervasive and indistinguishable) In other words -it is this subtle Air and Space; It is immortal, it is unlimited, and it is undefined!) Also, Taittiriya Upanishad. (I.vi.1-2): *Sa ya eshontarhridaya aakaashah tasminn ayam Purusho manomayah, Amrito Hiranyamayah, antarena taaluke, ya eshaa stana ivaava lambate, sendrayonih yastraasau keshanto vivartte vyopahya seersha kapaale bhur ity agnou pratitishthati, bhuva iti vaayouh; Suvar ity aditye, maha ity Brahmaani, Aapnoti swsaraajyam, aapnoti manasah patih, Vaak patih chakshupatih shrotra patih, vigjnaanapatih, etat tato bhavati, Akaasha shareeram Brahma, satyatma pranaaraamam mana aanandam, shanty samruddham, Amritam iti/*(There is an entity in the Akasha or the Space there beyond, which indeed is right within one's own heart, that is sought to be realised through knowledge and introspection for the attainment of paramountcy and that outstanding Truth is everlasting and glorious. This entity is stated to hang down like the nipples of teats and that is stated as the birth place of Indra Deva: *Indrasya Brahmanah yoni maarga*/ Indeed that is the path by which one attains Salvation; the reference is to the Sushumna Nadi in the Yoga context as this nadi passes from the heart upward to the center breaking the head midway at the time of Salvation of Yogis.Now, at this spot the Yogi realises Surya known as Suvah en route Mahah the Brahman. In other words,the Yogi accomplishes the 'manas' or heart of Brahman the overlord of speech, hearing, sight and intelligence. On attaining Space or Sky the Brahman, the Individual Self too is merged with 'Antaarama' the eternity, the Paramatma the eternal again ! As 'Svaha' as Surya and Brahman as 'Mahah', if the Self controls the mind and thought besides other physical traits of speech, vision, hearing, touch, and smell, then he could attain the status of bliss and greater existence quite other than listless death!) Indeed thus, in the Space there is heart which is realizable through knowledge—Brahman is embodied as Akasha. Taittiriya Upanishad.

(I.vii.1) also describes: *Prithivi aantariksham dhour dishaah, AgnirVaayur Aadityaschandramaa Nakshatraani Aapa Aoushadhayo Vanspataya Aakasha Atmaa ityadhibhtam/Athaadhyaatmam, Praano vyaanopaana udaanah samaanah, Chakshu shrotram mano vaak tvak, charma maamsam snaavaasthi majjaa etad adhividhyaaya Rishiravochat/ Panktam vaa idam sarvam panktenaiva paanktah sprunoteeti/*

(The Sages confirmed that Meditation and Sacrifice are five fold viz. the Divine factors, natural factors, physical factors, human factors and moral factors. The Earth,Sky, Heaven, then Primary Quarters and the secondary Placesof Existence; Fire, Air, the Sun, the Moon and the Stars as also water, herbs, trees, and the Insrtument of Srishthi viz. Virat Swarupa. Besides the 'Adhi Daivika' causation, then the Adhi Bhoutika and Adhyaatmika causes are narrated: of these are physical and human factors; to start with the five vital forces , five sensory organs, five senses and so on in a row or Pankti! This was what Rishis underlined: *Panktam vaaidam sarvam, panktenaiva paanktah sphrunoteeti/* (The Totality is indeed constituted by five factors in a row, one filling up with five (external) and five (internal). Thus there are different kinds of meditation: one to Hiranyagarbha as referred to thus far with the latter identified with 'vyahritis'and the five entities of Bhuh-Bhuvah-Svah-Mahah and the body trunk of Hiranyagarbha. Another type of meditation is to the Pancha Pranas viz. Praana-Vyaana-Apaana-Udaana-Samaanas or the Vital Force performing exhaling, pervading, inhaling, leaving the body and digesting. Yet another one is stated as 'Pankti' or the five feet/ five lettered 'Chandhobhaga' or Prosody the Vedanga devoted to poetry and prose scripting. Further meditation is for the welfare of Pancha Karmendriyas and Pancha Jnanendriyas of eyes-ears-mouth-nose and skin and the counter part senses of vision, hearing, speech, smell and touch. The Pankti or the row of five possessions that a father counsels to his son as the former draws nears his death and the five possessions acquired worthy of sacrifice were his wife, sons, human wealth, divine wealth and the Self! Essentially thus the Universe is made of Pancha Bhutas or Five Gross Elements that Prajapati Himself is all about!)

II.iii.5) Syaacchhaikasya Brahma Shabdavat/ The proposition is whether Space is originated from Brahman in primary and secondary senses. When Taittiriya Upanishad. (II.i.1) clearly states: *Satyam Janamanantam Brahma, yo Veda nihitam guhaayaam Parame vyoman, soshnute sarvaan kaamaan saha, Brahmanaa vipaschiteti// Tasmadvaa etasmaad aatmana aakaashaah sambhutah aakaashaad vaayuh/* (Brahman is the Truth that is the Infinite Knowledge and he who possesses that knowledge does indeed rejoice everything that Brahman does too. This Brahman is indeed within one's own Self, the Origin of Akaasha even as from Akasha emerges Vayu) In other words, from the Supreme Self which is Truth, Knowledge and Infinity sprang Akasha! Here Akasha is definitely the product of Brahman and hence Akash is secondary creation. More over, since Taittiriya Upanishad. (I.vi.2) states that 'Brahman has Space as Its body' it is clear that Space is of a Secondary creation. The doubt arising from the the statements that Bliss is Brahman or Food is Brahman, then juxtaposed to Chhaandogya Upanishad's *Ekameva adviiteeyam Brahma* , there is no question of both Akasha and Brahman being two Supreme Entities! Hence Akasha after all is a secondary creation!

II.iii.6) Pratigjnaahaaniravyatirekaat shabdebhyah/ Vedic Texts affirm that there is no effect possible from the original cause of Brahman and all the things are non different that cause which Brahman is all about! Chhandogya Upanishad. (VI.i.3) says *yenashrutam bhavati,amatam matam, avigjnaatam vigjnatam/* '

That by knowing which all that is not heard becomes heard, all that is not thought becomes thought and all that is not known becomes known!' Similarly, Brihadaranyaka Upanishad. (IV.v.6) explains further: *Atma vaa are drishtavyaa shrotavyohmantavyo nidhidhyaa -sitavyah, Maitreyi; atmaani khalv are drishte, shrute, mate, vigjnaate, idam sarvam viditam/* 'All this becomes known when the Self is seen through hearing, thinking, and meditation'. Now, if the cause is known as Brahman and the effect viz.

Akasha is known too. ‘From this Self is originated Space is unequivocal. Further the chain-creation too is defined: From that Space came air and from air came fire and so on. Thus not only Brahman is the cause and Space is the effect but also origin of Space as the primary sense is impossible.

II.iii.7) Yaavadvikaaram tu vibhaago lokavit/ But, there is a proposition that Space might be different and distinct as normally seen and realized in the world owing to its omni-presence and all-pervasiveness which too is a known feature of Brahman! One would recall however the oft quoted statement of Taittiriya Upa. that Brahman is the cause and Akasha is one of His effects and ‘ from the Self arose Space’! Yet, in view of what Shritis say viz. *Akaashat sarvagascha nityah,* or Space is eternal, one has to understand the meanings in a ‘gauna’ sense or figurative way just as all Gods in heaven are everlasting entities! Brihadaranyaka Upanishad. (II.iii.2) is on record having said: *Athaamoortam-Vaayushcha – antarikshamcha; etadamritam etadyut etattayat---ityadhidaivatam/* (Now the subtle-it is air and ether. It is immortal, it is unlimited and is undefined—This is with reference to Gods!). Indeed otherwise, as SvetaashvataraUpanishad. (IV.19) affirms: *Nainam urtham na tiryanaacham namadhye na parijagrabhat na tasya pratimaa asti yasya naama mahad yashah!* The Inner Self again has no dimensions nor directions; neither above the level nor across, not in the middle nor in accord and simply perplexing and inexplicable. Essentially there is nothing comparable to it and is truly awesome and glorious! Paramesh – wara can never be visible by eyes or mind of commonality but with vision ultimate excepting through heart and mind of purity ‘par excellence’ and of the nature of divinity!! Indeed those who are successful in binding the Highest to one’s heart and mind are blessed and become immortal! Once the concept high order of devotion and dedication is observed, the hardest barriers of Bhagavan’s gate ways get melted away and dissolved!).

Hence the inference that Akasha is a separately distinguished entity among the ‘Pancha Bhutas’ would be misleading and that its eternality is only of a figurative sense only. Basically, Space is an effect and the Supreme Brahman is the Cause!]

[Expla. Kundika Upa 21.onward

Aakaashavatkalpaviduuragohamaadityavadbhaasyavilakshanoham

Aahaaryavannityavinischalohamadbhovidhivatpaaraavivarjitoham/

21. I am not attached to my body just as the sky is not attached to the clouds. Hence how can I have its (i.e. the body's) characteristics during (the stages of) waking, dreaming and deep sleep?

22. I am always far beyond imagination like ether; I am different from it (the body) as the sun is from the objects of illumination; I am ever changeless just like the unchangeable (i.e. the Meru mountain) and, like the ocean am I limitless.

23. I am Narayana, I am the destroyer of the (demon) Naraka, I am (Siva), the destroyer of the three (aerial) cities, I am the Purusha, I am the supreme Lord; I am the indivisible consciousness, the witness of all; I am without a superior, I am devoid of 'I-ness' (egotism) and 'mine-ness' (possessiveness).

24-25. (The ascetic) shall, by the practice (of Yoga) bring together the Prana and Apana vital airs in the body. He shall place the (palms of the) two hands at the perineum, gently biting the (tip of the) tongue thrust out to the extent of a grain of barley. Similarly directing the eyes open to the extent of a black-gram seed, towards the (ether of the) ear (and the feet firmly resting) on the ground, he shall not allow the ear (to function) and the nose to smell (i.e. the five senses shall be controlled). (Thus he accomplishes the union of the Prana and Apana vital airs).

26. (Therefore the vital air passing through the Kundalini and the Susumna gets dissolved in the Sahasrarachakra at the top of the head. Then the vision, the mind, vital air and the 'fire' of the body reach) the seat of Siva (and get dissolved); that is Brahman; that is the transcendent Brahman. That (Brahman) will be realized by the practice (of Yoga), which is facilitated by the acquisition of practice in previous births.

27. With the (help of the) external and internal organs (the knowledge of the qualified Brahman) called effulgence, reaching the heart and supported by the vital air's capability (to proceed upwards, goes through the Susumna Nadi) and piercing the skull at the top of the body, one realizes the indestructible (qualified Brahman).

28. Those (sages) who attain the transcendent state (through the passage) in the skull at the top of their body, do never return (to the worldly life) for they realize the lower as well as the higher (Brahman).

29. The attributes of objects seen do not affect the onlooker who is different from them. The attributes of a householder do not affect him who remains non-aligned without any mental modification, just as a lamp (which suffers no change by the objects revealed by it).

30. Let (me) the non-aligned (sage) roll in water or on the ground; I am untouched by their characteristics just as the ether (in the pot) is not affected by the attributes of the pot.

31-32. I am free (from the effect) of activities, and changes, devoid of parts and form, I am without fancies, I am eternal , I am without a support and I am devoid of duality. I am the form of all (beings), I am the all, I am beyond everything and without a second; I am the one indivisible knowledge and I am the compact bliss of the Self.

33. Seeing everywhere the Self, considering the Self as without a second, enjoying the bliss of the Self, I remain without reflections.

34. Walking, standing, sitting, lying or otherwise, the wise sage delighting in the Atman shall live as he wishes (fulfilling his duties; and on leaving the world, will attain final liberation). Thus (ends) the Upanishad.]

Stanza Twelve

Upaadhou yathaa bhedataa samnameenanaam
tathaa bhedataa buddhi bhedeshu tepi/
yathaa chandrikaanaanaam jale chanchalavam
tathaachanchalatvam tavaapeeha vishgo/

Paramaatmaa, the all pervading Supreme, the avyaktam-shaashvatam -vishnum-anantam-ajam-avyayam, the omni present, the omni potent and omniscient is like a crystal as of kaleidoscipic variations symbolizing endless colors and forms in one’s escape in the times of difficulty and self-doubt,constantly generating ever changing symmetrical patterns from small pieces of colored glass, and therefore anything that changes constantly! Even to intellecuals, vedopanishad panditaas, the reflections of Moon on verieagated vessels of water also move in accordance with the movement of water , one would appear to change as per the interpretations. A crystal appears in the proximity of a cloth of violet-black-green-orange-indigo-or red.By itself it is colourless yet takes in the colour of the substancews with which to contact. A substance whish imparts its quality to another item is called an upaadhi or an adjunct as of

‘sameepe aaditya chandraadi sweeyam dharam te upaadhih’. Likewise, Jeevaatma assumes the jeeva’s upaadhi or the charcteristics. Just as shuddha-buddha-mukta adhayaatma too has upaadhis and bhedaas, vividha rupa-gunaas too assume the jeevaas as of buddhigata chanchalata-anityata-ashuddhata-and vvidhata like jalagata chandrama chachalyata as against nabha chandra. Avidya-karma yoga sahiita arishad vargaas of kaama-krodha-lobha-moha-mada-matssaras; sukha duhkhaas- janma mrityu-punarjannaadijeeva dharma praapti of punarapi jananam punarapi maranam.

Katha Rudropanishad vide 37-43 explains:

Shuddameeshvara chaitanyamevacha,
prataataa cha pramaanamcha prameyam cha phalam tathaa/

Iti saptaavidham proktam bhidyate vyavahaaratah,
maayopaadhivinirmuktam shuddhamityabhdheeyate/

Maayaasambhandhataschesho jeevovidyaavashastathaa,
antahkarana sambhandhyaat pramaatetyabhidheeyate/

Tathaa tadvittisambhandhaatpramaanamiti kathyate,
agjnaatamapi chitanyaam phalamityabhidheeyate,
sarvopaadhi inirmuktam swaamaatmanam bhaavayetsudheeh/

Evam yo veda tatwena brahmabhuyaaya kalpate

Sarvavedaantasiddhaantasaaram vachma yatharthatah
swayam mrutvaa swayam bhutvaa swayamevaavashyate/

Chidaatma is always the unique and indeed singular. Yet there are of seven kinds of features as of shuddha chaitanya, jeeva chaitanya, Ishvara chaitanya, pramaataa pramaana, prameya and phala. These are of the vyaavahaarika drishti praapta. Maayaa rupa upaadhi explains vinirmuktachit shuddha is explained. The same with ‘maayaa sambhandha’ makes originally is to be explained as ‘Ishvara chaitanya’. Antahkarana pravritti sambhadha is to be explained as ‘pramaana chitanya’. Agjnaan chitanya be noted as prameya. Jnaata chitanya be noted as the ‘phahla’.Buddhimaan swayam sarvopaadhi vinirmulta be of shuddha atma bhaavana. It is in this manner, tatva jnaana and swayam shuddha nijaatma bhaavana samardhhata be the resultant. Hence the karya-kaarana kartrutva. Hence again be thesarva vedantaanusaara yadhrdha rupa be explained.From the embriyonic stage to the nijaatma vaastavatika suddhha brahma rupa be hence transformed indeed.

[Expla. vide Katha Rudra Upa. in totality

1. The Devataas, it is said, requested of the venerable (Brahma): Venerable Sir, impart to us the spiritual knowledge. He, the creator (Prajapati), replied:

2. After removing the hair including the tuft and discarding it, and after removing the sacred thread, looking at one's son (the following shall be uttered): 'Thou art the scripture , thou the sacrifice, thou the Vasatkara, thou the syllable Om, thou art Svaha, thou Svadha, thou the doer and thou the creator'. Then the son shall say: 'I am the scripture , I am the sacrifice, I am the Vasatkara, I am the syllable Om, I am Svaha, I am Svadha, I am the doer and I am the creator, I am the divine architect (Tvastir), I am the base'. These are the words (to be uttered). While parting (from the son) he shall not shed tears. Should he shed tears, the line of progeny will be broken. Circumambulating clockwise (his village) and not looking at anything he shall depart. Such a one is fit for the world of Brahman.

3. After studying the Vedas as a celibate student and performing the duties prescribed in the scriptures, after marrying and begetting sons and providing them with suitable means, having performed sacrifices according to ability, he who has been permitted by elders and relatives shall take to renunciation. Reaching the forest he shall perform the Agnihotra sacrifice for twelve nights by pouring oblations of milk into the fire; for twelve nights he shall subsist on milk. At the end of twelve nights, the wooden vessels, being no more of use, shall be offered to the fire (with the mantra): 'This is the oblation of cooked rice to the Vaishvanara fire, to Prajapati, (this is) the oblation appointed in three potsherds to Vishnu and Agni'. The clay pots shall be consigned to the waters; the metal ones shall be given to the teacher, with the mantra: 'May you not desert me while parting from me, may I not desert you while I part from you'. He shall prostrate before the three fires - the household-fire, the southern-fire and the fire in which the oblations are offered. Some say that he shall consume a handful of ashes from the place where the fire-kindling sticks stand. After removing the hair including the tuft and discarding it, he shall abandon the sacred thread in the waters with the mantra, 'Bhuh Svaha'. Therefore, he shall resort to starvation or drowning in water or entering fire, or betake himself to the battle field; or he shall journey forward until he falls and dies or he shall enter a hermitage of elderly ascetics. He shall consume milk as the repast (of the evening). That shall be his offering for the evening. That (milk which he takes) in the morning is his morning (offering); that of the new-moon-day, the new-moon-day sacrifice; that of the full-moon-day, the full-moon-day sacrifice. The shaving of the hair, beard, etc., and cutting of nails in the spring comprise his Agnishtoma sacrifice.

4. After renunciation he shall not resume the fire-rituals. He shall recite the spiritual mantra: 'For I have become Death and would enter that which is coming into being (i.e. Brahman-knowledge)', etc. Saying 'Welfare to all beings', and contemplating the Self and naught else, lifting up the arms, he shall be one who has abandoned the (usual) path; he shall move about without any (fixed) abode. He shall subsist on alms, and shall not give any (gift). He shall not wear even scant (apparel) save during the rainy season for the protection of the animal body. Here are the verses (to support this):

5-6. The water-pot, the ladle, the sling (to carry his effects), the staff, foot-wear, covering to protect from the cold, the loin-cloth, the garment (to cover the body), the ring of Kusa grass, the bath towel, as well as the upper cloth, the sacred thread and the scriptures - all these an ascetic shall renounce.

7. With purified water he shall bathe and wash and also drink of the same. He shall sleep on the sands of a river (bank) or in temple.

8. He shall not make the body endure the extremes of comfort or hardship. He shall not exult when praised, nor curse others when blamed.

9-11. The one who bears a staff (ascetic) shall be un-falteringly firm in celibacy. Looking at, touching, sporting, talking about, entering into secret dialogue, imagining, thinking about, or physical enjoyment (with women) - this is what the learned call the eightfold cohabitation. Brahmacharya [celibacy] is the contrary. It should be observed by those who seek Liberation.

11-12. The self-effulgent light which illumines the world ever shines. It is indeed the witness of the world, the Self of all, pure in form, the basis of all beings, whose nature is pure consciousness.

13. Not by action, not by (begetting) children, not by anything else, only by knowing Brahman, man attains Brahman.

14-15. That Brahman, which is without a second, and which is Truth, Knowledge and Happiness, is the object of (real) knowing. The best of the twice-born, who know Brahman residing in the cave which is

called the highest heaven, during his transmigratory existence known as 'illusion', 'ignorance', etc., attain all desired things instantaneously.

16. He who realizes his own Self, which is the witness of the power called ignorance and illusion, knowing 'I am Brahman alone' becomes Brahman Itself.

17. From this Self which is one with Brahman and which is possessed of power (i.e. maya) arose the un-manifest ether (Akasa) like a rope-serpent.

18. Then from the ether emerged the un-manifest touch which is named 'air' (Vayu). Then from air emerged fire; from fire, water; and from water, the earth.

19. Then after dividing and compounding all those subtle (elements) into five, from them alone the auspicious Lord created the cosmic egg.

20. Enfolded in the cosmic egg are gods, anti-gods, Yakshas, Kinnaras, human beings, animals, birds, etc., in accordance with (the result of) their own actions.

21. The bodies of beings which appear in the form of (a framework of) bones, sinews, etc., is the self of the nature of food for the all-pervading Self.

22. Then, further within, is the self of Prana [vital energy] split (into five). Still further within is the self of the nature of mind which is different (from the others).

23. Next, even further within and different is the self of the nature of knowledge. Then, in the interior, distinct, is the self of the nature of bliss.

24. That (self) of the nature of food is pervaded by (the self) of the nature of vital energy; similarly (the self of) vital energy is by the nature (pervaded) by (the self) of the nature of mind.

25. The mind-self is pervaded by the self of knowledge. The ever-happy self of the nature of knowledge is always pervaded by bliss.

26. In the same way, the self of bliss is pervaded by Brahman, the witness, the innermost of all. Brahman is not (pervaded) by anything else.

27-28. By realizing directly this Brahman, which is named the Support (the Tail puccha), which is of the nature of truth, knowledge and non-duality, the essence, the joy, the eternal, the dweller in the body becomes happy everywhere. Where from otherwise can there be happiness?

28-29. If this supreme bliss which is the very Self of all beings were not existent, which human being can be alive? Who can ever be active?

29-30. Therefore it is this Being, shining fully in the consciousness, that ever makes happy the individual self, which is otherwise full of sorrow.

30-32. Only when the great ascetic realizes his complete unity without any difference from this, which is described as unseen, etc., he attains total fearlessness. This is the ultimate Good, supreme Immortality, absolute Existence, transcendent Brahman, beyond the three divisions (of time).

32-33. When an individual experiences even a slight difference in this (identity) he will have fear; there is no doubt.

33-34. Because of this sheath of bliss, from (God) Vishnu to a pillar - all always realize happiness though in different degrees.

34-35. For him who is versed in the scriptures, disinterested in attaining any position, and happy, the bliss which is his very nature shines forth by itself.

35-36. It is well known that word functions dependent upon a base (like jati, dravya, kriya, guna). Because of the absence of any (such) base, words recoil (from Brahman). For how can the word function in respect of the absolute bliss devoid of any base?

37-38. This subtle mind which makes all things its object turns back from That, from which retreat also (the senses), hearing, touch, sight, etc., as well as the organs of actions; they are not capable of reaching the Supreme.

38-39. Realizing that Brahman which is Bliss, without a second, devoid of attributes, the solidarity of truth and consciousness, as one's own Self, one fears naught.

39-40. He who knows thus from the teaching of his Guru, who becomes master of himself, neveers from the impact of good or bad actions.

40-41. The whole world which appeared formerly as the inflicter and the inflicted now shines as one's own Self, owing to the knowledge arising from the Vedantic teaching.

41-42. The pure (Brahman), God, the individual self, the knower, the means of knowledge, the object of knowledge and the result - thus, for empirical purposes, is the sevenfold distinction made.
43-44. (The Consciousness) devoid of the condition of Maya [cosmic nescience] is termed 'pure' (Brahman). When related to the cosmic nescience, it is God. Under the influence of the individual nescience (Avidya) it is the individual self. When related to the internal organ it is called the knower. In relationship with the modifications of the internal organ, it is called the means of knowledge.

45-46. The Consciousness which is not known is termed 'object'; and the consciousness which is known is called 'result'. The intelligent man should meditate upon his own Self as devoid of all conditioning.46. He who knows this in reality becomes Brahman itself.

47. Now I speak of the true essence of the teaching of all Vedanta: dying oneself, becoming oneself, one yet remains oneself. Thus (ends) the Upanishad.]

Annapurnopanishad explains : 1.13-16 pages 15 approx

Ghatamathaakaasha darshanena sangeeti bhramo nivrittah,

Rajjusarpadarshanena kaaranaadbhinnajagatah satyatva bhramo nivrittah

Kanaka rucha darshanena vikaaritva bhramo nivrittah/

Bhrama or hallucination would be experiencing a completely unreal object that cannot be explained through but as an illusion. Brahman alone is the creator of everything in this world, be it in the waking or in the dream state. The waking state is experienced by all souls but the dream world is experienced by the dreaming individual alone as it is meant for him only and is created by the Paramatma as a fruit of that particular individual's merit or demerit. Similarly in the waking state also certain things are created by the Paramatma as are experienced by all, while certain other things are created in such a way as to be

perceived only by particular persons and to last for a limited time only, and it is this difference between objects of general perception and objects of perception of particular beings, which makes the difference between things sublating and things sublated. Thus all perceptions are real and all knowledge is real and there is nothing like unreal object or wrong knowledge. Bhrama is os five types: Jeeva and Jeevatma are of bhinna rupa is the foremost form. Nissandeha atma nishtha kartruva rupaguna is of vastavikata is the dwiteeya bhrama.Sthhoola -suukshma and kaarana sanjaka shareera as the jeeva is the triteeya bhrama. That Jagatkaarana brahma is of little utility is the chaturdha bhrama. That Brahma rupa kaarana be not the jeeva is the panchama bhrama.

It is against this background that ghataakaasha bheda be due to the bhrama and likewise the rajju and the serpent bhramaas are of nireekshana, pareekshana and anudarshana kaarana that jeeva and jeevaatma be the bhrama kaarana..

[Expl. Vide Annapurna Upanishad

I-1-2. The king of Yogins, Nidagha, prostrated flat (like a rod) before Ribhu, that pre-eminent knower of Brahman. Then, rising, that ascetic respectfully said, 'Teach me the truth about the Self; by what kind of adoration have you, Oh Brahmana, attained this state?
I-3-4. Teach me that grand science which yields sovereignty over the empire of emancipation. 'You have done well, Nidagha! Listen to the eternal science by the knowledge of which alone will you be liberated life. Lodged in Om that envelopes the Root of phenomena (Brahman), supporting the syllable 'aim',
I-5-7. 'Eternal bliss, independent ('hrim'), renowned, with streaming stresses ('sauh'), the ruler of the world ('srim'), Mahalakshmi, (at once) desire ('klim'), fulfillment, and humanity, is the divine Annapurna. 'I begged of Her, using the celebrated and quintessential incantation of 27 syllables, cultivated by hosts of female ascetics,
I-8. 'Namely, aim, hrim, sauh, srim, klim, aum namo bhagavatyannapurne mamabhilashitam annam dehi Svaha. [Salutation, O divine Annapurna, vouchsafe the food I desire]: 'Thus have I been instructed by my father. From then on have I established myself in (this) discipline, persisting in the activities of my station (in life) and have given myself up to the daily practice of this incantation.
1-9. 'When many days passed thus, there appeared in front of me Annapurna, wide-eyed, her lotus-face beaming with a smile.
I-10. 'Seeing her, I prostrated flat on the ground, and (then) stood up with folded hands. "Well, child, you have done well; ask of me a boon, delay not."
I-11. Oh (Nidagha), best of sages! Thus hidden by the wide-eyed (deity) I spoke: 'O Daughter of the mountain, may the truth of the Self dawn on my mind'.
I-12. Saying 'be it so' she vanished, then and there. Then, through the perception of the world's variety the idea (mati) arose in me.
I-13. Delusion appears five-fold; it will be presently set forth. Due to the first delusion, Jiva and God appear to have different forms.
I-14. Due to the second, the attribute of agency dwelling in the Self appears to be real. The third (consists in) deeming the Jiva associated with the three bodies as having attachment.
I-15. The fourth takes the world-cause (God) to be mutable. The fifth delusion ascribes reality to the world as distinguished from its cause. Then, also, in the mind flashes the cessation of the five-fold delusion.
I-16. From that moment, spontaneously, my mind was assimilated to Brahman. O Nidagha, thus may you, too, secure knowledge of reality.
I-17. With humility and respect (Nidagha spoke to Ribhu: impart to me, having faith (in you), the peerless science of Brahman.

I-18. Gratified, Ribhu said: 'so be it'. I shall impart to you the knowledge of reality, O sinless one. Be a mighty agent, ardent enjoyer, and a great renouncer. Having this investigated your own real nature, be happy.
I-19. 'I am Brahman, ever manifest, pure, first, endless; there is no room for the slightest dallying with aught else' - thus think, having become blemishless; achieve Nirvana (permanent peace) having purified and quietened all movements of the mind.
I-20. Know that none of the things seen here is there; it is all like 'the city in the sky' and 'water in the desert'.
I-21. On the other hand, what is nowhere seen, at all, is not given (as an object); beyond the range of the sixth sense, mind, O sage -- assimilate yourself to That.
I-22. Grasp: I am That which is the indestructible, infinite, Spirit, the Self of everything, integral, replete, abundant and partless.
I-23. Due to the absolute contemplation of absence (or nihil), when the mind dwindles, there results the state of the being-in-general (satta-samanya), of that whose essence is unqualified consciousness.
I-24. Surely, devoid of all objective tinge, when consciousness (chit) subsides, there supervenes the exceedingly transparent being-in-general that resembles non-being.
I-25. For the liberated Self, both embodied and disembodied, surely there occurs this ultimate perception known as the state-beyond-the fourth
1-26. O sinless one, this occurs in the case of the knower both when he has risen from Concentration (Samadhi) and when he is established in it; being born of awareness, this does not happen for the ignoran ignorant. alone.
I-27. All wavering between states of reasoning, etc., having vanished long since, his face steeped in the lovely light of Brahmic bliss, (the sage) attains the blessed state through right knowledge alone.
I-28. The inner cool (calm repose) of him who perceives this multitude of gunas as non-Self is said to be Concentration.
I-29. The steady mind is empty of latent impulses; the same is (the state of) contemplation. The same also is Aloneness. Besides, it is nothing but perpetual quiescence.
I-30. The mind with attenuated latent impulses is said to be bound for the highest state. Next, the mind, without such impulses, attains the status of the non-doer.
I-31. On the other hand, the mind's imagination of being the doer is replete with latent impulses; it causes all sufferings; therefore attenuated latent impulses.
I-32. When the imagination of unity with all objects is mentally discarded, due to its constant introverted state, all things are resolved into empty space.
I-33. As crowds in a market, though active, are as good as non-existent (to the observer) when he is not related (to them), so too, to the knower is a village like unto a forest.
I-34. Being inwardly withdrawn, the knower, either asleep, awake, walking or reading, beholds a city, country-side, or village as if it were no other than a forest (i.e. with total disinterestedness).
I-35. Once the inner cool is won, the world is cool. To those scorched by the inner thirst, the world is afire.
I-36. For all (un-liberated) beings what is within is projected externally.
I-37. But the lover of the inner Self, though operating through the organs of action, is unaffected by joy and sorrow; he is said to be concentrated.
I-38. He who, as a matter of course and not through fear, beholds all beings as one's own Self and others' possessions as clods of earth, alone sees aright.
I-39. Let death come now or at the end of cycles; he remains unblemished as gold (fallen) in mire.
I-40. Consider in your mind: who am I? How is all this (brought about)? How do death and birth (happen)? Thus (considering) will you earn the great benefit (of investigation).

I-41. Your mind will shed its (discursive) form and quietly win repose, once, through investigation, you comprehend your real nature.
I-42. O Brahmin, your mind, cured of its feverishness, no more sinks in empirical activities, as an elephant does not, in the hollow made by a cow's hoof.
I-43. But a petty mind, O Brahmin, does sink in any petty affair, just as a battered mosquito does, in the water collected in the hollow made by a cow's hoof.
I-44. O best of ascetics, to the extent all objects are readily renounced, the supreme Self, the transcendent light, alone remains.
I-45. So long as all objects are not renounced, the Self is not won. What remains after the renunciation of the entire objective manifold is said to be the Self.
I-46. Therefore, in order to realize the Self, renounce everything. Having cast off all (objects), assimilate yourself to that which remains.
I-47. Whatever object is beheld in the world around is but the vibration of Consciousness, it is nothing permanent.
I-48. O Brahmin, by the term Samadhi (Concentration) the wise denote transcendent understanding that is concentrated, eternally appeased, and is cognisant of things as they are.
I-49. The term Concentration denotes the stable, mountain-like, status (of the self) that is un-agitated, un-egoistic, and unrelated to dualities.
I-50. O Brahmin, it denotes the perfected flow of the mind that is sure, choiceless and goalless.
I-51. The best of the knowers of the Vedas, the great ones, win that fourth and stable perception that is fashioned solely through a part of the light of the Spirit.
I-52. (It is) lodged in the heart of all things and not altogether unlike dreamless slumber, when the mind and the ego subside.
I-53. After liquidating the mind with the mind, that state - that supremely divine bliss-body - is automatically won.
I-54. Thence follows the obliteration of all cravings for objects; then dawns the auspicious and superbly splendid light, and then, in the case of the very best, due to the sway of even-mindness (takes place) the ineffable transformation into the Self's substance.
I-55. Directly experienced indeed as the God of gods and Self of all entities, moving and stationary is this total and infinite reality of the Self, dwelling in the fast-evolving mind that is quietened externally.
I-56. The unattached, steady, and controlled mind is not in evidence in the worldings; the attached mind, though subjected to long-drawn austerities is, as it were, altogether bound.
I-57. The man free from inner clinging, whose mind dwells on the blissful (Brahman) may or may not act externally; never can he be either agent or experiencer.
II-1. Nidagha: What is attachment like? What kind of it leads to human bondage? And what kind of it is said to liberate? How is this (attachment) cured?
II-2. (Ribhu): Imagination, ignoring wholly the distinction between the body and the embodied (Self) - the exclusive faith in the body - is the attachment that is said to bind.
II-3. All this is Self: what shall I seek here and what avoid? Know this to be the position of non-attachment that the Jivanmukta fosters.
II-4. I am not; none, other than me, is; neither this nor the non-other exists. This (attitude) is said to be non-attachment, always maintaining, 'I am Brahman'.
II-5. He does not approve of inactivity; neither does he cling to activities. He, the renouncer, is the superbly equable (in outlook); he is said to be the non-attached.
II-6. One who mentally, and not in the concrete act alone, renounces fruits, etc., of all his activities - that adept is said to be non-attached.
II-7. Imaginations and the manifold activities issuing (there from) are cured, here, by non-indulgence in

imagination; thus promote well-being.
II-8-9. The mind that clings not to acts, thoughts, and things, to wanderings and reckonings of time, but reposes in Consciousness alone, finding no delight anywhere, even when turned toward some objects, revels in the Self.
II-10. Let him perform or not all this empirical activity; doing or non-doing, his true occupation is Self-delight.
II-11. Or, giving up even that objective element, as stabilised Consciousness, the tranquillised Jiva abides in the Self like a radiant gem.
II-12. The quiescent state of the attenuated mind, free from all objective reference, is said to be the deep sleep in wakefulness.
II-13. This state of slumber, O Nidagha, fully developed through practice, is styled the Fourth by the best knowers of Truth.
II-14. Having attained the indestructible status in this fourth stage, one reaches a non-blissful poise (as it were), its nature being invariably delightful.
II-15. Thence lifted above all relativities, like non-bliss and great bliss, the time-less Yogin, reaching the state beyond the fourth, is said to be liberated.
II-16. With all bonds of birth loosened, and all Tamasic conceits dissolved, the great sage (abides) as the blissful being of the supreme Self like a salt-crystal in water.
II-17. That which is the trans-empirical and experiential reality, present in the (contrasted) perceptions of the material and the conscious, is the essence; Brahman is said to be that.
II-18(a). Bondage is encompassed by the object; on release from this, liberation is said to supervene.
II-18(b)-19. Resting in that un-vexed experience, discriminated in the link between the substance and perception, abide you; thus one attains the (peace) of deep sleep. That develops into the Fourth; station your gaze on That.
II-20. The Self is neither gross nor subtle; neither manifest nor hidden; neither spiritual nor material; neither non-being nor being.
II-21. That non-dual indestructible one which has become the object, the ground of mind and all sense-organs, is neither 'I' nor another; neither one nor many.
II-22. That real joy (experienced) in the relation between the object and perception is the transcendental state; therefore it is, as it were, nothing (in itself).
II-23. Liberation is not on the top of the sky; not in the nether world; not on the earth. The dwindling of mind in which all desires dry up is held to be liberation.
II-24. With the thought, within, 'let me have liberation' the mind springs up; this worldly bondage is firm in the mind agitated with thought.
II-25. The mere non-cleansing of the mind reduces it to a state of prodigious transmigration; its cleansing alone, on the other hand, is said to be liberation.
II-26. What is bondage and what is liberation in respect of the Self that transcends all things or that pervades all forms? Think freely.
II-27. Loving the Spirit, lifted above all hopes, full, holy in mind, having won the incomparable state of repose, he seeks nothing here.
II-28. He is called the Jivanmukta (Liberated in life) who lives, unattached, in the pure Being that sustains all, the indubitable Spirit that is the Self.
II-29. He craves not for what is yet to be; he does not bank on the present; he remembers not the past; yet he does all work.
II-30. Ever unattached to those who cling to him; devoted to the devotees; he is harsh, as it were, to the harsh.
II-31. A child amidst children; adult amidst adults; bold amidst the bold; a youth amidst the youthful;

lamenting amidst those who lament;
II-32. Steadfast, blissful, polished, of holy speech, wise, simple and sweet; never given to self-pity;
II-33. Through discipline, when the throb of vital breaths ceases, the mind is wholly dissolved; the impersonal bliss (Nirvana) remains;
1I-34. Whence all discursive speech turns back. With the obliteration of all of one's mental constructions that (Brahmic) status abides.
II-35. Here is the supreme Self whose essence is the light of Consciousness without beginning or end; the wise hold this luminous certitude to be the right knowledge.
II-36. The plenitude due to the knowledge 'all the world is Self alone' is the right measure of Self-realization everywhere in the world.
II-37. All is Self alone; what are the (empirical) states being and non-being? Where have they fled? Where are those notions of bondage and liberation? What stands out is Brahman alone.
II-38. All is the one supreme Sky. What is liberation? What is bondage? This is the great Brahman, established mightily, with extended form; duality has vanished far from It; be you, yourself, the Self alone.
II-39. When the form of a stock, stone and cloth is seen aright, there is not even a shadow of difference; bent on imagination (of differences) where are you?
II-40. This imperishable and tranquil essence, (present) at the beginning and end of things and yourself, always be That.
II-41. With mental distinctions of duality and non-duality and delusions of old age and death, the Self alone shines in its phases (atmabhih) just as the sea, in its (phases of) waves.
II-42. What enjoyment of the desired (fruits) can disturb him, who dwells steadfast, ever wedded, in thought, to the pure Self that fells the tree of dangers, to the status of bliss supreme?
II-43. Mental enjoyments are the foes of one who has thought extensively; they move him not in the least just as gentle breezes move not a hill at all.
II-44. 'Plurality exists in diverse imaginings, not really, within; just as there is nothing but water in a lake' - a man filled with this one certitude is said to be liberated; he who has perceived the Real.
III-1. (Nidagha): What is the nature of liberation without the body? Who is the great sage in possession of it? Resorting to which Yoga has he achieved that supreme status?
III-2. Ribhu: In the region of Sumeru the celebrated sage Mandavya resorting to Truth (imparted by) Kaundinya became liberated in life.
III-3. Having attained the status of Jivanmukti, that foremost knower of Brahman, that great sage, made up his mind, once upon a time, to withdraw all his sense-organs (from their respective objects).
III-4. He sat in the lotus-posture, with eyes half-closed, slowly avoiding contacts (with objects), external and internal.
III-5. Then he, with his sinless mind, (reflected on) the (degree of) steadiness of his mind: 'clearly, though withdrawn, this mind of mine is extremely restless'.
III-6. It wanders from a cloth to a pot and thence to a big cart. The mind wanders among objects as a monkey does from tree to tree.
III-7. The five openings, eyes and so forth, known as the sense organs of cognition, I am watching carefully with my mind.
III-8. O you sense-organs! Slowly give up your mood of agitation. Here I am, the divine spiritual Self, the witness of all.
III-9. With that all-knowing Self, I have comprehended (the nature of) eyes, etc. I am completely secure and at peace. Luckily I am fearless.
III-10. Incessantly I rest in my Self, the Fourth; my vital breaths, its extensions, have all, in due order, subsided within.

III-11. (I am) as a fire with its multitudinous flames, when the fuel has been consumed; it blazed forth but now is extinguished - the blazing fire has, indeed, been extinguished.
III-12. Having been purified utterly, I remain equable, enjoying all alike, as it were. I am awake though in deep sleep; though in deep sleep, I am awake.
III-13-14. Resorting to the Fourth, I remain within the body with a stable status, having abandoned, together with the long thread of sound reaching upto OM, objects in all the three worlds fashioned by imagination.
III-15. As a bird, for flying in the sky, leaves the net (in which it was enmeshed), the great sage sheds (his) identification with the sense-organs; then (he sheds) his awareness of limbs which has become illusory.
III-16. He has won the knowledge of a new-born infant; as if the air should give up its power to vibrate, he has terminated the proneness of consciousness to attach itself to objects.
III-17. Then, attaining the unqualified state of Consciousness - the state of pure Being -resorting, (as it were), to the state of dreamless slumber, he has stayed immovable like a mountain.
III-18. Winning the stability of dreamless sleep he has attained the Fourth; though gone beyond bliss, (he is) still blissful; he has become both being and non-being.
III-19. Then he becomes that which is beyond even the range of words which is the nihil of the nihilist and Brahman of the knowers of Brahman;
III-20. Which is the pure blemishless cognition of the knowers of cognition, the Purusha of the Sankhyas and Ishvara of the Yogins;
III-21. The Shiva of the Shivagamas; the Time of those who affirm Time alone (as the basic principle); the final doctrine of all Shastras, and what conforms to every heart;
III-22. Which is the All, the all-pervading Reality, the Truth. He has become That, the unuttered, the moveless, the illuminator even of lights;
III-23. The Principle whose sole proof is one's experience of It - he has remained as That.
III-24. That which is unborn, deathless, beginningless and the First immaculate state, whole and impartite - he has remained as That; a state subtler than that of the sky. In a moment, he has become the hallowed God.
IV-1. Has the Jivanmukta characteristics like the power to fly in space, etc.,? If so, great sage, it is not present in the perfected man (described above).
IV-2. O Brahmin, a non-knower of the Self, still in bondage, achieves (the powers) to fly in space, etc., by virtue of (specific) substances, incantations, practices and potencies of time.
IV-3. This is not the concern of the Self-knower. One having contentment in one's Self never hankers after (the phenomena of) nescience.
IV-4. Whatever objects are present in the world are (held to be) of the stuff of nescience. How can the great Yogin, who has dispelled nescience, plunge into them?
IV-5. Whichever confounded person or man of little understanding desires the group of Yogic powers achieves them, one by one, through set practices, instrumental to them.
IV-6. Substances, incantations, actions applied at (the right) time, yield Yogic powers all right. None of them lifts man to the status of God.
IV-7. Only influenced by some desire does man work for miraculous powers. The perfect man, seeking nothing, can have no desire whatsoever.
IV-8. When all desires dry up, O sage, the Self is won. How can the mindless (sage) desire miraculous powers?
IV-9. The man liberated in life would feel no surprise were the sun to radiate cool light, the moon scorching rays or the fire to blaze downwards.
IV-10. (The whole world) is superimposed on the supreme Reality, the Ground, as the snake is on the

rope. No curiosity is aroused as regards these superimposed wonders.
IV-11. Those indeed who have known what is to be known and shed all attachments, whose intellect is great, the knots of whose hearts have been cut, are free, though living in the body.
IV-12. Dead is his mind who is unmoved in joy and sorrow, and whom nothing jerks out of equality, even as breaths stir not a mighty mountain.
IV-13. Dead is the mind of one who is undisturbed by danger, resourcelessness, energy, hilarity, dullness, or great rejoicing.
IV-14. The destruction of mind is twofold, determinate and indeterminate. In (the state of) liberation in life it is determinate; in that of disembodied liberation it is indeterminate.
IV-15. The presence of mind makes for sorrow; its destruction promotes joy. Attenuate the existent mind and bring about its destruction.
IV-16. The nature of mind, know, is folly, O sinless one! When that perishes one's real essence, mindlessness, is (won).
IV-17. The mind of one liberated in life, having qualities like friendliness, etc., is rich in noble impulses; it is never reborn.
IV-18. This 'destruction' of the Jivanmukta's mind is determinate; Nidagha, with disembodied liberation comes indeterminate destruction.
IV-19. One liberated in disembodiment is he who realizes the partless Self; his mind, the abode of all excellent qualities as it was, is dissolved.
IV-20-21. In that supremely holy, blemishless status of disembodied liberation, marked by 'mindlessness', in that state of indeterminate destruction of the mind, just nothing remains, neither qualities nor their absence; neither glory nor its absence; nothing (whatsoever) of the world;
IV-22. Neither sunrise nor sunset; neither sensations of joy or anger; neither light nor darkness; neither twilight, day nor night; neither being, non-being, nor centrality marks the status (of disembodied liberation).
IV-23. The spacious status of those (who are liberated in disembodiment), who have gone beyond intellect and the pomp of worldly life, is like the sky, the abode of the winds.
IV-24. The great (Jivanmuktas) whose bodies are the subtle ether become disembodied there (in the state of disembodied liberation); all their sufferings are cured; they are immaterial; totally quiescent, immobilized in bliss, beyond Rajas and Tamas. In that state dissolve the remnants of their mind.
IV-25. O great sage, Nidagha, rid your mind of all latent tendencies; concentrate your mind forcefully, and go beyond all mental constructions.
IV-26. That eternally self-shining Light, illuminating the world, is alone the witness of this world, the Self of all, the pure One.
IV-27. As massed Intelligence It is the ground of all beings. That non-dual Brahman characterised by truth, knowledge, and bliss is the object of knowledge.
IV-28-29. The sage fulfils his duty with the realization, 'I am the one Brahman'; (Brahman is) the ground of all, non-dual, supreme, eternal, of the essence of being, intelligence, and bliss, beyond the range of word and mind.
IV-30. There shine not the forms of the moon and the sun; the winds blow not; and none of the gods (are there). This divinity alone shines forth as being, pure by itself, free from rajas.
IV-31. The knot of the heart is split; all doubts are cut asunder. All his actions dwindle when He, who is both here and beyond, is seen.
IV-32. In this body are the birds, called the Jiva and the Lord, dwelling together. Of them the Jiva eats the fruit of action, not the great Lord.
IV-33. Alone as the Witness, without participation, the great Lord shines by Himself. Through Maya is set up the difference between them. Spirit is other than Its form; as It does not dwindle, the Spirit is non-

different (from all objects).
IV-34. As the unity of the Spirit is established through reasoning and means of right knowledge, once that unity is comprehensively known, one no more sorrows; nor is one deluded.
IV-35. Having the certain knowledge, 'I am the ground of the whole world, solid Truth and Knowledge', the sage may dispel (all) sorrow.
IV-36. Those whose flaws have (all) been attenuated realize in their own bodies the Witness of all, whose essence is self-luminous Being; not those others who are encompassed by Maya.
IV-37. Knowing Him alone, let the intelligent Brahmana build up wisdom; let him not dwell on a multitude of words that only makes for verbal weariness.
IV-38. Having mastered the knowledge of Brahman let him live in childlikeness alone. Having mastered both Brahman-knowledge and childlikeness, the sage possesses the Self.
IV-39. Know the elemental body as the seed of the creeper of samsara (the transmigratory life) with its immense sprouts, good and evil, having their potencies latent (in the body).
IV-40. Of this body, the seed is the mind conforming to cravings; it is a sheath of active and quiescent moods, a casket holding the gem of pain.
IV-41. The tree of the mind has two seeds; one is the vibration of the vital breath; the other, obstinate imagination.
IV-42. When the vital breath, aroused by nervous contacts, vibrates, at once the mind is transformed into a mass of sensations.
IV-43. That all-pervading awareness is aroused by the vibration of the vital breath. It is better to suppress the awareness (of objects); less harmful is the vibration of the vital breath, etc.
IV-44. For mental peace, the Yogins suppress vital breaths through breath-control, meditation and practices dictated by reasoning.
IV-45. Know the supreme cause yielding the fruit of mental peace: (namely) the joyful Self-abidance of cognition that is known as breath-control.
IV-46. Latent impression is said to consist in the seizing of an object (by the force of) entrenched imagination, despite all considerations of cause and effect.
IV-47. Rejecting everything and imagining nothing, either to be chosen or rejected, the mind remains (in itself); now is the mind unborn.
IV-48. Being continuously free from latent impressions, when the mind ceases to ponder there arises mindlessness that yields supreme tranquility.
IV-49. When no aspect of objects in the world is imagined how can the mind be born in the empty sky of the heart?
IV-50. The conception of a thing's absence is based on its non-being; mindlessness is posited with reference to the object-as-such.
IV-51. The mind abiding coolly in itself, after the inner rejection (of all objects), though in modifications, is (still) held to have the form of non-being.
IV-52. They indeed are deemed liberated in life whose latent, un-enjoyed, impressions are like the fried seeds, incapable of sprouting any more.
IV-53. Their minds have acquired the form of Sattva; they have gone beyond the farther shore of knowledge; they are said to be mindless. With the fall of their bodies they become sky-like.
IV-54. Due to rejection of objects, both the vibrations of vital breaths and latent impressions swiftly perish as does a tree whose root is cut off.
IV-55. In this state of cognition, whatever appears either as experienced before or as altogether new, must be meticulously wiped out by every one whose knowledge is sound.
IV-56. The vast transmigratory life is (due to) the failure to obliterate them; on the contrary, liberation is held to be just their obliteration.

IV-57. Be immaterial (spiritual), rejecting all pleasures and cognitions.
IV-58. Knowledge depends on the states of objects; one having no knowledge is non-cognitive, though he performs a hundred actions; he is held to be non-inert.
IV-59. He is said to be liberated in life, the clear sphere of whose emotions is not in the least affected by objects; his knowledge is spiritual.
IV-60. Due to the absence of latent impressions in the mind when nothing is imagined, it remains steady with cognitions similar to those of children and the dumb.
IV-61. Now the sage is no longer affected; for he resorts to the vast intelligent non-knowing (in the objective mode).
IV-62. Through the concentration of modelessness, rejecting all latent impressions, he becomes one with it; in the Infinite even that is dissolved.
IV-63. Though standing, walking, touching, smelling, the intelligent sage, devoid of all clinging, gets rid of (fluctuating) pleasures, and the cognitions (of the particulars); he is at peace.
IV-64. A shoreless ocean of excellences, he crosses the sea of sufferings, because he resorts to this vision even in the midst of vexed activities.
IV-65. Devoid of all particular the stainless, pure Being is one vast essence - That is held to be the abode of (immutable) existence.
IV-66. Rejecting distinctions like the being of time, the being of instants, the being of entities, be solely devoted to pure Being.
IV-67. Contemplating but one unqualified universal Being, be omnipresent, full, supremely blissful, filling up all space.
IV-68. The pristine inconceivable Status, without beginning and end, that remains at the fringe of universal Being, is causeless.
IV-69. Cognitions dissolve there. It remains beyond the possibility of doubts. A man who reaches That returns to pains no more.
IV-70. It is the cause of all beings; itself has no cause. It is the quintessence of all essences; nothing is more quintessential that It.
IV-71. In that vast mirror of Intelligence, all these perceptions of objects are reflected as the trees on the bank are reflected in the lake.
IV-72. That is the pure un-obscured Truth of the Self; when that is known the mind is tranquillised. Having, through knowledge, won Its essence you become truly free from the fear of samsara.
IV-73. By the application of the remedies mentioned by me for the causes of suffering, that (supreme) status is attained.
IV-74-75. O knower of Truth! If by manly endeavour you forcefully eschew latent impressions and establish yourself, all alone, in that indestructible status, even for a moment, at the very summit of universal being, well, at this very moment you achieve it all right;
IV-76. Or, if you sedulously cultivate the status of universal being, that status you will attain with somewhat greater effort.
IV-77. Nidagha, if you stay meditating on the principle of cognition, through (still) greater effort you will win that exalted status.
IV-78. Or, sir, if you strive to shed latent impressions (know) that till the mind is dissolved, the latent impressions, too, are not attenuated.
IV-79. As long as the latent impressions are not attenuated, the mind is not tranquillised; as long as the knowledge of truth is not won, whence can come mental tranquility?
IV-80. As long as the mind is not tranquil, Truth cannot be known; so long as the knowledge of Truth is not won whence can mental tranquility come?
IV-81-82. Knowledge of Truth, mind's destruction, attenuation of latent impressions - (these) mutually

cause one another; they are indeed hard to accomplish. Therefore, flinging far from you the desire for enjoyment, cultivate this triad.
IV-83. High-souled one! Sought for long and simultaneously, the attenuation of latent impressions, knowledge (of Truth), and the destruction of the mind are held to prove effective.
IV-84. By means of these three, cultivated aright, the tough knots of the heart are shattered without residue as are their threads when the lotus stalks are crushed.
IV-85. Truth-knowers know that breath-control corresponds to the eschewal of latent impressions; therefore, also, practice this latter too, by breath control.
IV-86. By eschewing latent impressions the mind ceases to be; also by obstructing the vibrations of the vital breath (it does so); do (the one or the other) as you choose.
IV-87. By the steady practice of breath-control, the exercise of reasoning taught by the teacher, the practice of Yogic postures and the regulation of diet, the vibration of breath is obstructed.
IV-88. Through behaviour without attachment, avoidance of contemplation of birth (and empirical life) and the perception of the decline of the body, latent impressions cease to operate.
IV-89. The vibration of the vital breath is indeed the same as mind's vibration. The intelligent man should strive hard to conquer vibrations of the vital breath.
IV-90. Without sound reasoning it is impossible to conquer the mind. Resorting to pure cognition and rejecting attachment, be steady.
IV-91. O great-souled one! Abide solely in the heart, contemplating without conceptions the pristine, single, matchless and indubitable status of cognition without objects; but perform action, having achieved the status of inactivity in the blaze of tranquil glory.
IV-92. The man who, through ratiocination, in however small a measure, has slain his mind has achieved the object of his life.
V-1. He is said to be dead whose mind is not given over to investigation when he walks or stands; when he is awake or sleep.
V-2. Know the Spirit-in-Itself to be of the nature of the light of right knowledge. It is fearless; neither subjugated nor depressed.
V-3. The knower digests (whatever) food he eats - (whether it is) impure, unwholesome, defiled through contact with poison, well-cooked or stale, as though it were 'sweet' (i.e. a hearty meal).
V-4. The (wise) know liberation to be the renunciation of (all) attachment: non-birth results from it. Give up attachment to objects; be liberated in life, O sinless one!
V-5. Attachment is held to be the impure impressions causing reactions like joy and indignation when the objects sought after are present or absent.
V-6. Pure is the impression latent in the bodies of the liberated in life which does not lead to rebirth and is untainted by elation or depression.
V-7. O Nidagha! Pains do not depress you; joys do not elate you; abandoning servitude to desires, be unattached.
V-8. 'Undetermined by space and time, beyond the purview of 'is' and 'is not', there is but Brahman, the pure indestructible Spirit, quiescent and one; there is nothing else'.
V-9. Thus thinking, with a body at once present and absent, be (liberated), the silent man, uniform, with quiescent mind delighting in the Self.
V-10. There is neither mind -stuff nor mind; neither nescience nor Jiva. Manifest is the one Brahman alone, like the sea, without beginning or end.
V-11. The illusory perception of mind, etc., continues as long as the I-sense is bound up with the body, objects are mistaken for the Self, and the sense of possession, expressed as 'this is mine', persists.
V-12. Sage! Illusory perceptions of mind, etc., vanish for one who, through introversion, internally burns up, in the fire of the Spirit, the dry grass that is this three-fold world.

V-13. I am the Self that is the Spirit; I am impartite. I have neither cause not effect. Remember your vast (infinite) form; through memory, do not be finitized.
V-14. By means of the mantra (incantation) of the spiritual science, contemplated within, the deadly disease of craving dwindles as does mist in autumn.
V-15. (The sages) hold that the best (form of) renunciation, namely that of latent impressions, by virtue of knowledge, is the status of Aloneness, as it is pure universal Being.
V-16. Where latent impressions remain in solution there is 'deep sleep'; it does not make for perfection. Where the impressions are seedless, there is 'the Fourth' that yields perfection.
V-17. Even a very small residue of latent impressions, of fire, debt, disease and adversaries, of attachment, enmity and poison affects one adversely.
V-18. With the seeds of latent impressions consumed, and conformed to universal Being, with or without a body, one no more partakes of sufferings.
V-19. The decision, 'This is not Brahman', is the sum total of nescience, whose extinction consists in (the opposite) decision, 'this is Brahman'.
V-20. Brahman is Spirit, Brahman is the world. Brahman is the congregation of beings, Brahman is myself, Brahman is the adversary of the Spirit, Brahman is the allies and friends of the Spirit.
V-21. Once it is realized that Brahman is all, man is Brahman indeed! One experiences the omnipresent Spirit that is peace.
V-22. When the mind, the guide of unregenerate senses, ceases to operate in regard to the alien, the immaculate, all-pervading awareness (that remains), the Brahman-Intelligence, am I.
V-23. Resort to that intelligent Self, having discarded all speculations, all curiosity, all vehemence of feelings.
V-24. Thus intelligent beings, with full knowledge, equanimous, with minds rid of all attachment, neither applaud nor condemn either life or death.
V-25-26. O Brahmin, the vital breath has the ceaseless power of vibration; it always moves. In this body with its ins and outs, this up going vital breath is placed above; the down breath too is similar; only it is stationed below.
V-27. That best breath control that operates in the expert, whether awake or asleep - listen to (an account of) that for better being.
V-28. Puraka is the contact of the body with the up-breaths that move forwards (from the nostrils) through the space of twelve finger-breadths.
V-29. Apana (the down-breath) is the moon that keeps the body in well-being, O well-disciplined sage! The up-breath is the sun or the fire which internally warms the body.
V-30. Resort to the spiritual identity of the down-and-up breaths that dwells near the point where the up-breath dwindles and the down-breath rises.
V-31. Resort to that spiritual, impartite Principle when the down-breath has set and, for a moment, the up-breath has not yet arisen.
V-32. Resort to that spiritual impartite Principle, at the tip of the nose where the breaths revolve, before the down-breath sets while the up-breath has done so.
V-33. These three worlds are only an appearance, neither existent nor non-existent; (the consequent) renunciation of all concern with an other, the wise maintain, is right knowledge.
V-34. Noble Brahmin! Even this appearance is distorted by the mirror of the mind. Therefore, giving up that, too, be rid of all appearances.
V-35. Uprooting this fearful demon of the mind, detrimental to the essence of steadiness, remain what you are; be steadfast.
V-36. The Spirit that is beyond cause and effect and is likened to the (boundless) sky is incapable of confrontation by any (real) object; it remains at the end of all mental processes.

V-37. The satisfaction (felt) at the moment of desire is caused by that very desire. This satisfaction lasts only till discontent (sets in); therefore, reject desire.
V-38. Reduce desire to desirelessness; let conceptions cease; let mind grow into mindlessness in the process of your life without attachment.
V-39. Acting through sense organs, free from (the force) of latent impulses, like the sky, you would not alter though there be a thousand disturbances.
V-40. Due to the activity and the inactivity of the mind does empirical life start and subside. Through the suppression of latent impulses and the vital breath, reduce the mind to inactivity.
V-41. Due to the activity and inactivity of the vital breaths does empirical life start and subside. Through drill and application, reduce it to inactivity.
V-42. Due to the active and passive phases of ignorance do activities get started and cease. Dissolve it (ignorance) forcefully by winning a teacher and the instructions of the Shastras.
V-43. By a mere quiver of the non-objective knowledge or by the suppression of vital breaths is mind reduced to mindlessness; that is the supreme status.
V-44. Through the perception of Brahman, infallibly directed to it (bliss), behold that real bliss occasioned by the visioning of the knowable (as Brahman).
V-45. That indeed is the non-factitious bliss which the mind does not reach; it is free from decline and growth; it neither rises nor sets.
V-46. The mind of the knower is not called mind; mind indeed is the Truth of Spirit. Therefore, in the Fourth state, it transcends that state.
V-47. Having renounced all mental constructions, equable, and with a quiescent mind, be a sage, wedded to the Yoga of renunciation, possessing both knowledge and freedom.
V-48. The supreme Brahman is that which conforms to no act of mentation. (It is what remains) when mental activities completely die down and all masses of latent impulses have been liquidated.
V-49. By securing right knowledge, and by unremitting concentration, those who become enlightened in the wisdom of the Upanishads are the Sankhyas and the others are the Yogins.
V-50. Those are the Yogins, versed in Yoga, who, after the quiescence of the breaths through ascetic practices, achieve the status above sufferings, beginningless and endless.
V-51. What is required to be won by all is the uncaused and still status; the contemplation of the one changeless Real, the control of breaths, the dwindling of the mind.
V-52. When one of them is perfected, it helps perfect the others (also). The vital breaths and mind of living beings are all concomitant.
V-53. Like the container and the content they perish when only one is present. Through self-destruction they produce that best of products, namely, liberation.
V-54. If, remaining steady, you reject all this by understanding, then, on the cessation of the I-sense, you yourself are the supreme Status.
V-55. There is but one great Spirit, which is called the Being; it is flawless, even, pure, free from the I-sense.
V-56. It shines forth but once, the pure, the ever risen, the same. It is described by many names, as Brahman, the supreme Self, etc.
V-57. O Nidagha, knowing for creation 'I am That', having done what had to be accomplished, I never think of the past or the future.
V-58. I cling wholly to the vision that is present here (and now). 'This have I won today; I shall achieve this beautiful' (thing).
V-59. I laud not; neither do I condemn. Nothing other than the self is anywhere. The gaining of the good does not gladden me; evil betiding me does not sadden me.
V-60. Sage, the wavering of my mind have been totally stilled; it is rod of all sorrow. It is cured of all

wanting. It is tranquil. Therefore I am hale, and untrammeled.
V-61. 'This is a friend; that is a foe; this is mind; that is a stranger' - this sort of knowledge does not occur to me, O Brahmin; no affection touches me.
V-62. Rid of all latent impressions, the mind is liberated from old age and death. Mind with latent impressions inherent in it is knowledge. What is to be known is the mind rid of all latent impressions.
V-63. When the mind is rejected, this duality on all sides is dissolved; but remains the tranquil supreme One, pure and untrammeled.
V-64. The endless, unborn, un-manifest, un-ageing, tranquil, un-lapsing, non-dual, beginningless and endless which (nevertheless) is the first Apprehension.
V-65. One, devoid of beginning and end, wholly spirit, pure, pervasive, subtler far than the sky; thou art that Brahman indubitably.
V-66. Undetermined by space, time, etc.; superlatively pure, ever arisen, omnipresent, this one End is all-in-all; be thou that pure Spirit.
V-67. 'All is this tranquil one, devoid of beginning, middle and end. All is unborn, both Being and non-being' - so thinking, be happy.
V-68. I am not bound nor liberated. I am indeed the untrammeled Brahman. I am free from duality. I am being, Intelligence, bliss.
V-69. Keeping far away the entire multitude of objects, be you ever devoted to the Self, your mind all cooled.
V-70. 'This is fine; this is not! -- such (feeling) is the seed of your extended sorrow. When that is burned in the fire of impartiality, where is the occasion for sorrow?
V-71. First augment wisdom by means of familiarity with the Shastras and by seeking the company of the holy.
V-72. The true, real and ultimate Brahman, superlatively pure, eternal, without beginning and end, is the cure for all forms of transmigratory life.
V-73. So also is It neither coarse nor spaced; neither tangible nor visible; It is tasteless and scentless; unknowable and peerless.
V-74. Well disciplined (sage)! For achieving liberation, one should meditate on the bodiless Self that is Brahman - Being consciousness and Bliss without end - as 'I am (That)'.
V-75. Concentration is the origination of knowledge in regard to the unity of the Supreme and the Jiva. The Self, verily, is eternal, omnipresent, immutable and flawless.
V-76. Being (but) one, through Maya it splits up; not in Its essence. Therefore the non-dual alone is; no manifold, no empirical life (is there).
V-77. Just as space is called 'Pot-space' (and) 'great space', so, due to delusion, is the self called Jiva and Ishvara in two ways.
V-78. When the all-pervading spirit shines always without a break in the mind of the Yogin then one becomes one's Self.
V-79. Verily, when one beholds all beings in one's own Self, and one's Self in all beings, one becomes Brahman.
V-80. In the state of concentration, atoned with the Supreme, one beholds no beings; one is the Alone.
V-81. The first plane, generating the desire for liberation, is marked by the practice (of discipline) and detachment due to intimacy with the Shastras and the company of the holy.
V-82. The second is marked by investigation; the third by contemplation with (all) its accessories; the fourth is the solvent as it consists in the dissolution of latent impressions.
V-83. The fifth is the rapturous; it is purely cognitive. This is the station of the Liberated-in-life who is, as it were, half awake and half asleep.
V-84. The sixth plane is non-cognitive. It is the station similar to deep sleep, having the nature of pure

and massive bliss.
V-85. The seventh plane is (marked by) equability, utter purity, tenderness; it is indeed unqualified liberation, the quiescent Fourth State.
V-86. The transcendent state beyond the Fourth, Nirvana in its essence, is the transcendent and developed seventh plane; it does not come within the purview of mortals.
V-87. The first three constitute but the wakeful life; the fourth is called the dream (state) where the world is regrettably dream-like.
V-88. The fifth, conforming to massive bliss, is styled deep sleep. In contrast the sixth which is non-cognitive is named the Fourth State.
V-89. The most excellent seventh plane is the state beyond the Fourth, beyond the range of mind and words, and identified with the self-luminous Being.
V-90. If due to the withdrawal (of the cognitive organs) into (one's self) no object is perceived., (one) is liberated, indeed, indubitably by that mighty sameness (of vision).
V-91. 'I die not; neither do I live; being preponderantly non-existent, I am existent neither. 'I am nothing (but) Spirit', so thinking the intelligent Jivanmukta sorrows not.
V-92. 'Stainless am I; un-ageing and unattached, with latent impressions all tranquillised. I am impartite, (the veritable) Spirit-sky', so thinking he sorrows not.
V-93. 'Rid of the I-sense, pure, awake, un-ageing, immortal peaceful (am I), all appearances have been quietened for me', so thinking he sorrows not.
V-94. 'I am one with Him who dwells at the tips of grass, in the sky, in the Sun, in man, the mountain, and the gods', so thinking he sorrows not.
V-95. Discarding all mental constructions about objects, rising well above them, dwell on the thought 'I, the free, am the supreme Brahman that remains'.
V-96. Beyond the purview of words, rid of the predicament of hankering after objects, un-agitated even by the flavour of climatic bliss, he delights in the Self by himself.
V-97. Renouncing all actions, ever content, independent, neither by virtue, sin nor aught else is he stained.
V-98. Just as a mirror is not stained by reflections, so is the b-Knower inwardly unstained by actions' fruits.
V-99. Freely moving amidst the masses, he knows neither pains nor pleasures when his body is tortured or honoured, as if these are directed to (one's) reflections.
V-100. Beyond praise and change, recognising neither worship nor its object, at once conforming and indifferent to all codes of etiquette,
V-101. Let him give up his body either in a holy spot or in the hut of an eater of dog's flesh: Once knowledge is won, one becomes Jnanin (a knower) of Brahman, free from all latent impressions of Karma.
V-102. The cause of bondage is mental construction; give that up. Liberation comes through the absence of mental construction; practice it intelligently.
V-103. In the context of objects, sense-organs and their contact by wary, perpetually and steadily avoiding states of mental construction.
V-104. Do not succumb to objects; neither identify (yourself) with the sense-organs. Having renounced all constructions, identify with what remains.
V-105. If anything please you, then in a state of bondage are you in empirical life; if nothing pleases you, then (indeed) are you liberated here.
V-106. In the multitude of objects, moving and stationery, extending from grass, etc.; up to the living bodies, let there be nothing that gives you pleasure.
V-107. In the absence of the I-sense and its negation, at once existent and non-existent, what remains

unattached, self-same, superlatively pure, and steadfast is said to be the Fourth.
V-108. That superlatively pure sameness, the quiescent status of liberation-in-life, the state of the spectator is, in-empirical usage, called the fourth state.
V-109. This is neither wakefulness nor dream, for there is no room for mental constructions. Neither is this the state of deep sleep; for no inertness is involved in this.
V-110. This world as it is, is dissolved, and then it is the Fourth State for those who are tranquillised and rightly awakened; for the un-awakened it stands changeless (as it is in its plurality).
V-111. When the aspect of I-sense is given up, and equability dominates, and the mind disintegrates, the Fourth State comes on.
V-112. The repudiation of the objective manifold is the doctrine of the Shastras setting forth the Spirit. Here is neither avidya nor Maya; this is the tranquil Brahman, un-fatigued.
V-113. One is inevitably tranquillised in the clear sky of the Spirit, known as Brahman whose essence is quietude and equability and which is resplendent with all powers.
V-114. Giving up everything, be wedded to an immense silence, O sinless one! Plunged into Nirvana, lifted above ratiocination, with mind attenuated and intellect becalmed.
V-115. With a tranquillised mind abide in the Self, like one dumb, blind and deaf; ever turned inward, superlatively pure, with brimming inner wisdom.
V-116. O twice born, perform acts, remaining in deep slumber in wakefulness itself. Having internally renounced everything, act externally as occasion arises.
V-117. Mind's being alone is suffering; the giving up of the mind alone is joy. Therefore, through non-cognition (of objects) attenuate the mind in the sky of the Spirit.
V-118. Seeing that the beautiful or the ugly always remains, like a stone, irremovable - thus, through one's own effort, is empirical existence conquered.
V-119. What is hidden in the Vedanta, taught in bygone ages, should not be offered to one who is not established in peace; neither to one who is not a son or pupil.
V-120. Whoever studies the Annapurnopanishad with the blessing of (one's) teacher become a Jivanmukta, and by himself altogether Brahman - This is the Upanishad.]

Then Maha Bharata Shanti Parva is explained: That concepy of pravritti and nivritti is explained:
In Pravritti Maarga one would constantly experience sufferings, misunderstandings, disappointments or passing times of happiness and contentment but rarely the feelings of equipoise..To be on the path of ‘Nivritti’ means a life of peace and quiet- both outwardly and inwardly. One’s ‘antahkarana’ or the psyche invariably full of desires be rid of ‘Nivritti maarga’ by jnaana or knowledge. Vedic dharma is twofold, characterized by Pravritti (karmik and societal action) and Nivritti (inward contemplation). There be one impulse in one’s minds prompting to ‘do’ and another impulse not to. There is one set of ideas in the mind always struggling to get outside through the channels of the senses, and behind that, although it may be thin and weak, there is an infinitely small voice which suggests there against. Hence the celestial words of the phenomena of Pravritti and Nivritti, stimulating forward and another circling inward. Thus Pravritti is the act of enjoying material and sensual pleasures as is a natural instinct in all human beings. It means to live amidst worldly duties and interests with the senses and actions directed primarily towards the external world. The happiness derived out of it is defined as ‘Preyas’ the path of pleasure resulting from sociatal urges on the Path of Pleasure. Nivritti, on the other hand, is the act of abstaining from material and sensual enjoyment. It calls for a sacrifice on the part of the individual to give up all worldly pleasures. It is the path of ‘turning back’ of the path of turning within towards spiritual contemplation, and placing the Almightyat the centre of one’s existence even after fulfilling family and professional duties.According to Vedic concept both pravritti-marga, and nivritti-marga have the basis of spiritual or religious life. In animal life there is only pravritti-marga. Pravritti-marga means sense

enjoyment, and nivritti-marga means spiritual advancement. In the life of animals and demons, there is no conception of nivritti-marga, nor is there any actual conception of pravritti-marga. Pravritti-marga maintains that even though one has the propensity for sense gratification, he can gratify his senses according to the directions of the Vedic injunctions.

[Expla.Maha Bharata Shanti Parva : 1. Chapter Thirty explains the pulls and pressures of the 'shareera-indriya-manas and buddhi' of Human beings and the nitya mahat of Atma pratipaadana- 2.Manu Smriti Achara Khaada]

Prajapati Manu Deva further addressed Brihaspati the Deva Guru as follows: Buddhi and jeeva naamaka chetana tatwa do keep recalling the erstwhile times of 'vishaya kaaryaacharanaas'.In any case, Deha Swami be the Antaratma only.

Buddhi is the sum totality of trigunas of Satvika-Rajasika-Tamasikas during the jagrat-swapnaadi avasthaas and their related karyaacharanaas do yield the 'sukha duhkha' variations. In any case the impact of panchendriyas and their action- reactions on buddhi is negligible. Hence the significance of buddhi since it be essentially hinged on 'chetana swabhava' and hence its primacy. The positioning of buddhi is in the jaagaridaadi avasthaas and is divided in the trigunaas in varying proportions and mutually contradictory too. But each of these be rooted to panchendriyas and the antaraatma provides 'chetanatva' and hence the indirect linkage of each other. Now, no manushya could vision Atma by the eyes as that Unknown being invisible, the twachendriya be unable to feel That as the skin could not touch It; the shravanendriya be beyond the ability to hear It being shabda rahita as the ability to hear It responsively. *Sarvagjnah sarva darshee cha sarvagjnastaani pashyati/* Atma is sarvagjna, sarva saakshi. Due to that unique reason Atma of Omni Present, Ommi Scient and Omni Potent Nature ought to be secured . Yet often, there be an illusory feeling about the existence of Atma at all; for instance when foolishly argumentative manushyaas for instance seek to view at the rear portion of himalayas or for that matter even that of the other side of Chandra bimba. Yet another doubt be that as to why Chandra bimba be kalankita bereft of glow. To all such doubts, the most assertive reply by the Atma Jnaani be : 'Yes, I am ever here as that Antaratma the Eternal'. Buddhiman manushyaas by their 'sadbuddhi rupa deepakas' decide to vision the Surya gati from the morning to midday to Suryastama and having so visioned could realise that their life too be short and hence make all out efforts to ascertain the Absolute Truth. Without making the much required 'upaaya' or the ways and means, how indeed be the achievement of the 'prayojana siddhi'? Would not a fishrerman get deeper and deeper into the gushing and rousing sea waves to net the prized fish, like the animals to catch wild animals, hawks to hunt birds, and even elephants to subdue wild elephants. It is learnt that serpents are aware of the sarpa margas and likewise human shareeraas do get the awareness of co humans. Likewise, humans too with the help of their panchendriyas, and paraa buddhi swabhaavaas of objectivity could utilise the parama bodhya tatva and the hallowed Unknown. Likewise, humans being aware that Chandrama would disappear on the sky, atma tatva too would fade off owing to the pressures of panchendriyas, manas and buddhi yet it 'could' be discovered. *utpattivR^iddhivyayato yathA sa iti gR^ihyate, chandra eva tvamAvAsyAM tathA bhavati mUrtimAn/ nAbhisarpadvimu~nchadvA shashinaM dR^ishyate tamaH, visR^ijaMshchopasarpaMshcha tadvatpashya sharIriNam / yathA chandrArkasaMyuktaM tamastadupalabhyate , tadvachCharIrasaMyuktaM j~nAnaM tadupa labhyate/ yathA chandrArkanirmuktaH sa rAhurnopalabhyate, tadvachCharIranirmuktaH sharIrI nopalabhyate/yathA chandro hyamAvAsyAM nakShatrairyujyate gataH, tadvachCharIranirmuktaH phalairyujyati karmaNaH/*The realities of janma-vriddhi-and kshaya are pratyaksha nidarshanaas are known to the body and its adjuncts, but why not to

the shareera dhaari manushya's Antaratma indeed! The realities of janma-vriddhi-and kshaya are pratyaksha nidarshanaas are known to the body and its adjuncts, but not to the shareera dhaari manushya's Antaratma indeed!As any vyakti be born, grown from baalya-koumaara-youvana-vriddhaapyaadi bhinna bhinna avasthaas would have the awareness that there be a chandra on the sky yet there be an amavasya and pournami. Like wise that awareness be known by the vyakti's body and its adjuncts of panchendriyas, mind and buddhi but why not to the Inner Self, the mirror refraction of the Unknown Paramatma! Just as a the Surya grahana kaala, the chhayaarupee Rahu darshana be visioned, similarly the shareeradhaaris too at the time of nishkramana should be able to attain the glimpes of the Antaraatma. Thus the analogy of Surya Chandras at the rahana kaalaas, the depatring shareera's jeevatma be shifting to another abode but with the load of the karma phala.

[Vishleshana on Shareera- Indriyas vide (1)Shanri Parva of Maha Bharata and Manas akd (2) Manu Smriti - Aachaara Khanda

Having discussed well about the duties of the 'chatur varnas' in detail besides about how the pluses and minuses of negligence or total abscences of the 'kartavyas' and their possible methods of prayaschittha or atonements, Maharshi Bhrigu narrated to continue what Prajapati Manu stated originallyabout the retribution or fall out effects once the Soul traverses out of earth. The acts of every being by way of the panchen dri -yas especially by the mind that prompted the actions by them of the best or the medium or or the worst. Such acts of poisitive and negative impulses emerge from three locations viz.*manasaa vaachaa karmanaa* ie mind the conciousness or awareness-by way of expression- and finally action as the outcome attribruted to and ten and such actions of negativism fall into ten categories of features or characteristics. Now talking of this 'karma phala', this expression of moksha is explained keeping in view of the following pitfalls: *Paradravyeshvabhidhyaanam manasaa nishthachittanam,vitadhaabhiniveshascha trividham karma maanasam/ Paarushyamanrutam chaiva paishunam chaapi sarvashaha, asambaddha pralaapascha vaangmayam syaacchuturvidham/* or vicious desire to usurp some body else's property and money besides jealousy of the welfare of others, as though there could never be any retribution consequent on death thereafter- thoughts of mind and expositions and beliefs in following and promoting evil doctritions or the evils gererated by mind. Speaking open, blatant and unhesitant lies; and indulging in wasteful converastion involving speaking ill, jealous and exaggerations of others are defined as 'vaangmaya doshas' tongue generated blemishes are the four major improprieties.Unjust and illegal earnings, tortures, 'para stree gamana' are the tree patent physical acts. *Maanasam manasevaayamupa - bhunkte shubhaashubham, vaachaa vaachaa kritam karma kaayeneva cha kaayikam/* or thus the maanasika-vaachaka-bhoutika or irregularities of mind-expressions-physical generated are most certainly punished. Physical acts tend to post death rebirths as trees and such species, vocal or expression born evils as birds, animals, reptiles and such non-human species. Shubha karyaas or auspicious karmas of human beings in general are stated as those relevant to Devas, the 'Shubhaashubha' karmas or mix of 'dharma and adharma'are reborn as of varying 'chaturvarnas' and varied other human species. Vaak danda, mano danda and kaaya danda or of expression/ speech born, mind born and or bodyborn punishments is called 'tri dandi'. Human beings who strive for controlling 'arishad varagas'or of kaama-krodha- lobha-moha-mada-matsaraas or of passion/ excessive desire-anger-lobha or greed-infatuation-arrogance-envy especially the 'kaama-krodhas'would accomplish 'siddhi' or success.Those who are inspired into good karma or action of virue as per varna dharma, especially dwijas are known as 'kshetragjna' and those who are nor are named as 'bhutaatma' or a human being made out of 'pancha bhutas' or of Five Elements of Earth-Water-Agni-Air-and Sky only or any ordinary human being. Hence Uttama Purusha is so titled that in the 'three lokas'of earth-skies-and beyond he would be victorious and

totally accomplished. Paramatma from his own physique manifested Pancha Bhutas which in turn created ‘sthaavara jangammas’ or mobile and immobile beings of varied descriptions especially human and and a wide spread beings. Of all these, the human and other beings those who perform ‘Suktritas’ or acts of virtue as well as those who perform ‘dushkritas’ or of debased wrong deeds but always execute ‘karma’ or action after their respective life spans do perish and most definitely take to another rebirth after either enjoying in other worlds of virtue as per their time and destination or for some time most probably in ‘narakas’ or the worlds of acute distress as followed by rebirths back to earth as mortals with ‘pancha tanmatras’ rooted to the impulses of pancha bhutas. The panch tanmatras indeed have the impact of suffering or pleasure leave the ‘Antaratma’the reflection of Paramatma along with the former and return back to earth when the antaratma too returns in the rebirth.Meanwhile however the ‘Praani’ or the body as burnt off assumes in a very minute and unreal form enters Yama Loka for the tortures as retributions of natural justice and thereafter gets reunited with Pancha bhutas. That praani after suffering the misdeeds then might return as ‘kshetrajna’ or ‘mahaan’ and that is the description of ‘Samaaya Yaana’ or the normal route as distinct from ‘Deva Yana’ which deserves only to the ‘Mahaan’ or the extraordinary as being replete with dharma on the earth before their death. As there is a mix of virtue and vice in quite a few of the cases of departing cases then in the worlds beyond death then as per their share of ‘papa-punyaas’ they would suffer yama loka tortures as well as enjoy their fixed tenures. There is a distinction of those who leave the world after practising Dharma in the true sense with faith, commitment, austerity and performance of Sacrifices to the Deity of Flames; such of the few, who realise by them-selves from the power of Agni tend to be guided to reach the day light to Shukla Paksha to Uttarayana when Surya travels upward to north to a year to Surya Loka to Chandra Loka to the Abode of Lightnings where a Super human Entity leads them to Hiranyagarbha Brahma; this indeed is known as the Deva Yaana or the Divine Path. However, there are other types of the run of the mill kind of villagers etc. who too no doubt follow a fairly virtuous life of ‘daana dharma vidhana’ and occasionally Vrata, Sacrifices and so on and as their average or medium life ends up in death, they pass into hazy smoke zone, from smoke to dark nights, from there to Krishna Paksha to bi-yearly Seasons of inconveniences when Sun travels ‘Dakshinaayana’ or South Bound when some Deities move in groups in the ‘Shad maasaan’ period usually disposed off in less than a year ripe and ready for rebirth as per the intensity of karma phala!When reference is made to months of death of a person, the Individual Self or the Soul travels from the months to Pitru Loka or the World of Manes; from there to Antariksha or the Intermediate Space to Chandra Loka where King Soma offers Soma or Amrita as per the fruits of ‘karma’ in the prescribed time frame work. Once ‘yaavat sampaata’ or the exhaustion of the fruits of virtue is over, then the Self would return by the very route that he travelled herebefore after the death. He would return to the Intermediate space of Akasha then to Vayu, then to dhuma or smoke and then back to the white cloud. In the further travel of the Soul from white clouds to thick black clouds to rains, the same is born as paddy, barley, herbs, sesmum, black pulses and so on. Now, the release of the concerned paddy or pulse is also destined as per the time of its release from the shell to kernel; similarly the cycle of food intake from an insect to a bird or to a reptile to an animal or human being is destined likewise . A human being suffering from the evils of life pulling forcefully from attachments to the ‘arishad vargas’ and deep miseries emanating from sensual objects and their blemishes would hardly have any options except to carry forward to sufferings hence and lifes thereafter. It is stated that in respect of any Being- be it human or other species- Pancha Bhutas do play a vital role in resisting the battle against evil forces but when the mind forces the ‘panchendriyas’ or sensory organs floods of evil then the Five Elements too lose grip and thus let the Beings to head on and pave way for the torments in Yama Loka. Indeed the mind of a Being emanates action of virtue and vice and the mind keeps on whispering the need for dharma, but the thick layer of Agjnana or ignorance tends to ignore the whispers; the Prakriti or Nature possesses three features of Satva- Rajas-Tamo gunans whose mix constitutes the all engulfing characteristics of a Being. *Yo*

yadeshaam guno dehe saakalyenaatirichyate, sa tadaa tadgunapraayam tam karoti shareerinam/ Sattvam jnaanam tamojnaanam raagadveshau rajah smritam, etad vyaaptim adeteshaam sarvabhutaashritam vapuh/ As the bodyframe comprising the mix of the 'Gunaas' of an individual Being is disproportionate then its reflexes too get affected likewise in three defined compartments of vipareeta or the worst kind of ignorance- a total cover of what is ignorance about- semi ignorance- and total abesence of awareness or total agjnana or'tamas'/ utter darkness as in some species of Nature. Indeed '*Satvam Jnaanam tamojnanam raagadweshou rajah smritam'* explains the role of virtue in popularising the total negation of 'raaga-dweshas'for immunity. The three main kinds of 'jnaana' or of pure joy-tranquility-and total radiance are of Liberation ad Personifiation of Absoluteness are the steps of what is termed as 'Taadaatmya' or Unity of Jeevatma and Paramaatma. Thus the mix of Absolute Truth represents the Identity of Satva-Rajo- Tamo Gunas!Such Identity is graded as 'Agrayo-Madhyo-Jaghnasya' or Uttama-Madhyama-and Athama; indeed this classification is of top and highly elevated states of Virtue in the Absolute Reckoning! *Vedaabhyaasastapo jnaanam shauchamindriyanigrahah, dharmakriaaatmachintaa cha saattvikam gunalakshanam/ Arambharuchitaa adhairyamasatkaaryaparigrahah, vishayopasevaa chaajasram raajasam guna lakshanam/*or Vedaabhyaasa, Tapa, Jnaana, Shaucha, Indriya nigrah, Dharmaacharana and constant meditation are the charactaristics of Satva Guna, while initial but absence of sustained efforts, taking up well thought out endeavors but giving up on way to success, gradual slippages in terms of yielding to woldly attractions and bowing to sensual pleasures are the features of Rajoguna. Greed, sheepishness, lack of determination, cruelty, naastikata, habitual soliciting of favours, and dullness are the patent features of Tamo guna. Such is the description of qualities that feature out through one's life in the past, present and future. The seriatum in which these are portrayed brings in the quality of the same atonce in respect of good-indiffernt-and outright bad degrees of active-passive-and shameful ways of living. Satva guna is defined as what a person of high virtue executing a deed that he is not ashamed of, nor he regrets performing but he gives immense self - yielding joy and contentment is delineated so and that indeed is the prime attribute of Satvaguna. *Devatvam saattvikaa yaanti manushyatvam cha raajasaah, tiryaktvam taamasaa nityamityeshaa trividhaa gatih/* or Satvika guna reaps Devatvam, Rajasa guna provides 'Manushytawa' or the human character, and Tamastwa results in ignorance ending up in the womb of animals, birds, reptiles and so on. Now the process of transmigration of Souls. Despite the prevailing conditions of desha-kaala differences, and the evolving 'kaala maana' from varied and updated natural conditions, three kinds of behaviour pattern is delianeated as Uttama-Madhyama-Adhama; now karma vishesha results in the births of trees and plants, krimi-keeta-matsya-sarpa-kacchapa/ tortoise, pashu, mriga, and so on as the most despicable births where darkness prevails. Tamoguna madhamas or of the medium type of that feature are born as elephants, horses, the low class of the chaturvarnas, mlecchhas, simha-vyaaghra-varaahas. The worst shade of tamo guna generates Charana-Suparna-raakshasa-pishachas, besides drunkards and gamblers. Now the Rajo guna manifests the high ranking creation of Gandharvas, Guhyakas, Apsarasaas, and are titled 'uttama gati' rajasatwa. The middle level Rajasatwa creates Kings, Kshatriyas, Raja Purohitas, Vaada Yuddha Pradhanas or the Chief Argumanta -lists concerning tatwa jnaana or tarka panditas with clarity of thought and expression. The low kind of Rajasatwa are tapodhanas, yatis, high quality vipras, vimaana chaaris, luminous blinking Nakshatras,and daityas. The second order of Satvika generation due to their high capacity of tapas and endurance to perform yagjnas continuously are Maharshis, Devas, Vedas, Nakskatras and Samvatsaras, Pitru Devas and Sadhyas. It was the view of Learned Sages that LordBrahma, the Creators of the Universe, Dharma, and Moola Prakriti emerged out of the paramount order of the Universe from the pinnacle of Satvikata. Hence the order of Srishti and the sereatim of Tamo-Rajo-Satva Guna details. Now the offshoot of what is stated in regard to the dynamics of freeplay of Panchendriyas and its features as followed by the consequential cycle of births-rebirths. Owing to excessive action-reaction syndrome, negligence of duties dharma, totally by stupid humans of foolishness, irrespective of class distinctions, the

worst of them have the abominable and wrechest births committing maha patakas born repeatedly suffering horrible narkaas birth after births. For example Brahnana hatya leads to rebirths as dogs, pigs, donkeys, camels, goats,sheep, deers, birds, and so on. The brahmanas who take to 'madya paana' are reborn as insects, moths, birds, and ferocius animals. Brahmanas who steal repeatedly end up as snakes,spiders, lizards, crocodiles, fish and even as blood sucking pishachas. Those Brahmanas committing Guru Patni Gamana end up in turn into grass, shrubs, creepers, in repeated births besides as carnivorous and ferocious wild beasts.Those who consume forbidden food end as worms, thieves, and revel in sex with fallen women and outcastes have their rebirths as pretas. Samyoga with other women and property usurpers turn up as brahma rakshasas. Stealers of precious stones have ther rebiths as birts, while those thieving dhanya or foodgrains become rats, yellow metals like brass an bronze as swans, water as frogs, honey as bees, milk as crows, silk garments as patriges, linen as frogs, and so on. He who has seized other's property forcibly orwho eats off sacrifical food unoffered should necssarily have its rebith as an animal. Women used to stealing turn into feminine births as animals. Persons of 'chaturvarnas' who not attend to their repective dharmas would assume 'dasya karyas' after their rebirths; brahmasas as pretas surviving on the omitted foods, kshatriyas as 'katputana' pretas surviving on corpses and animal carcases; vaishyas deserting their vidhis turn into Maitrakshagyotika Pretas feeding on pus and the fourth varna as kailasaka pretas fed mainly on moths. Unfotunately such abhorable rebirths happen to further increase their hunger for such their own tastes! But at the same time, the jeevas do their introspection as to how they could have mukti from their current births if upgraded! *Taamisraadishu chogreshu narakeshu vivartanam, asipatravanaadeeni bandhana cchedanaani cha/ Vividhaashchaiva sampeedaah kaakolukaishcha bhakshanam, karambhavaalukaa taapaan kumbhipaakaanshcha daarunaan/* or the despicable beings cursed even for dereliction of vara dharmas have to necessarily visit for horrible and unbearable experiencess of narakas as for example Tamishra Naraka or Asipatra Naraka even for the great relief from the riddance of carrying the heavy chains. Most unbearable torture and persecution of body-churning in Asipatraadi narakas from piercing nails, eating the body by crows and vultures, and boling hot in Tapta-Baalukaadi and Kumbhipaaka narakas would indeed me imminent to 'pranis' with lives provided for the 'himsaa kaanda' for the Maha Patakas, Upa patakas and a host of ancilliary sins in the respestive variety of designed narakas.

Also the Pranis as conceived in 'tiryak yonis' like of the hapless animals exposed to vagaries of heat and cold must be suffering excruciating pains and fears till the deliveries are over. Moreso for the separation of the mother and baby animal in wicked environment with daily partings as the mother has necessarily to fetch food for theself and the baby would be daily ordeal for an animal etc. In the case of humans the experience would be similar especially in loneliness when either the husband is away and far worse when recovery takes place too. *Jaraam chaivaaprateekaaraa vyaadhibhishchopapeedanam, kleshaanshcha vividhaanstaanstaan mrityumeva cha durjayam/* In the case of inevitalble 'vridhaavastha'- by it an animal or human, the diseaseful ill-health added to hunger and thirst in the face of death is misery which only death could relieve. Thus the positive and negative effects of Saatvika-Raajasika- and Tamoguna effects have been detailed. And now the highly commendable aspiratins and achivements are to be discussed hence. *Vedaabhyasastapo jnaanamindriyaanaam cha samyamah, ahimsaa gurusevaa cha nihshreyasa karam param/ Sarveshaamapi chaiteshaa shubhaanaamiha karmanaam, kim chitshreyaskarataram karmoktam purusham prati/ Sarveshaamapi chaiteshaamaatmajnaanam param smritam, tadhyagryam sarvavidyaa naa praapyate hyamritam tatah/ Shannaameshaam tu sarveshaam karmanaam pretya chaiha cha, shreyaskarataram jneyam sarvadaa karma vaidikam/* or Vedaabhyasa, Tapas, Jnaana, Indriya nigrah, Samyama, Ahimsa, Guru seva are the ingenious and auspicious deeds ever are the inherent qualities of a true Vipra or an elevated Brahmana. Such very rare examples are replete with Atma Jnaana or of sparkling Self Enlightenment having possessed total essence of Learning and supreme knowledge

heading for accomplishment of Moksha. One should now seek to absorb as to what are the six splendid duties that are at be achieved with unfailing concentration. Truthful and open hearted Karma Yoga is required to be practised on what Vedas prescribed demanding 'karma paripurnata' or the climactic execution of acts of dharma. The totality of Vaidika Karma leads to fulfillment of 'pravrittha' or the exhaustion of all the karmas of the ongoing life and 'nivritta' is to assure 'janma raahitya' or the everlasting break from the cycle of kaala maana of deaths-rebirths and births again. In other words pravritta is the highest reward of the of the ongoing life as equivalent to what Devas had accomplished already but nivritta is the cessation of mortal existence and absorption of bliss the immortality even beyond the reach of pancha praanas and of 'pancha bhutas'or the Five Elements. Thus whosoever could view all the Jeevas in the Self and also at the same time enable all the jeevas in him is termed as He who is a 'Atma Saashaaktaara' or the Self Radiant / Inward looking Visionary the performer of Atma Yagjna! Thereafter the Brahmana needs to observe no further Yagjnas to Devas as the targets through Agni and thereafter take up Vedaabhyasa to absorb its quintessence leaving the peripheries. This indeed is the climactic endeavour and aspiration of true Brahmanas. Likewise dwijas in general too achieve their aspirations and none else otherwise. To pitru devatas, or devas too Vedas only could bestow that extraordinary vision far beyond human comprehension. Those who absorb Veda Jaana is too distinct from any other so called Scriptures as these do unwantedly drag any person to darkness and coverups to ignorance. Such knowledge from spurious content distinct from Vedas are indeed misleading without rewards at the time of depature oh one's life as their origin is not far to seek but Vedas are directly the voice of Brahma Himself and are 'anirvachaneeyaas' from generations down despite lapses of yugas and kalpas and through much interrupted kaala maana. It was Vedas that had learnt down the generations about chatur varnas, three lokas, the four ashramas of brahmachrya, vivaha, vaanaprastha and sanyasa, besides the bhuta-bhavya-bhavishyas. It was Vedas again that one learns of panchendriyas and of shabda-sparsha-rupa-rasa gandhas as generated from Vedas again and their fall-outs of of yagjnas and of varied sacrifices through which 'panchabhutas' of prithivi-aapas- tejas-vayu- and aakaasha are united and interwoven. It is the Vedas again that describe vividly process of creation-sustenance-and death whereafter the whatabouts of each every Being and the eternal Trigunas of Satwa-Rajasika-Tamas and how their mix carries forward the life of charaachara srishti woul be carried forward as per one's own karma phala. Kingship and its sustenance and enforcement of dharma and nyaaya or of virtue and justice besides rakshana, financial management, and peace and prosperity and of promotion of the values of life across chatur varnas, charuraasharamas and upholding the rights and duties of feminine gender accounting for a large chunk of the civil society. Just as the all powerful Agni could comfortably burn down huge trees in no time, even big heaps of paatakas get burnt off in very little lapse; but human beings should not even inadveretenly commit blunders as that is not a license to do so.Those who appreciate the Tatwa of Veda Shastras, no matter which ever dwijas of any ashram of brahmacharya-grihastha, vaanapastha-sanyaasa dharmas are well qualified to attain 'moksha'. *Ajnebhyo granthinah shreshthaa granthibhyo dhaariNo varaah, dhaaribhyo jnaaninah shreshthaa jnaanibhyo vyavasaayinah/ Tapo vidyaa cha viprasya nihshreyasakaram param, tapasaa kilbisham hanti vidyayaamritamashnute/* or those who happen to even read Vedas are fortunate enough; those who could memorise are better; but those who absorb the essence of Vedas and perform 'angushthaana'are indeed the best. Tapas or deep and intense meditation along the vidya concerned should bring more and more near to their consciousness would for sure acomplish moksha. The Vidwans who are soacked up with Dharma Tatwa should appreciate and seek three kinds of proofs of the sacred laws viz of pratyaksha, anumaana and shaasra vidhi or perception, inference, and shastra's prescription. Only the Great Maharshis could be worshipped to proclaim the precepts of dharma resultant of all the above means which might not be far from the traditions. Now Manu Smriti educates the 'shaastra nigudhas'or inner meanings. If asked as to the 'vidhis' or duties or of common nature and those of special ones to understood, then the reply should be

that a Veda Brahmana would clarify that one should be perfect and clear. Those shishta brahmanas ought to be able to do so as they should have gained intense depths of Vedas and the allied Shad Vedangas. Even a tenful such Vedajnaas or even three of them assert thus, that dhama could never be ignored. Puraanas, Manu Sutras, 'sangopaanga chikitsa' or the shastra of limbwise treatment of indigenous medicines, commands of 'saadhu siddhi' and such ought not be never ignored and innumerable ignorant ones getting together as a crowd should secure beacons of leadned wisdom. A huge congregation of mere brahmanas by birth alone who neither observe vratas as prescribed with nishtha nor aware of even the rudiments of traditions and duties of truthfulness would never make rules and regulations of true brahmanas. In fact the other brahmanas and other equally ignorant dwijas once hear to the ones seeking to teach would only get multi-compounded. Thus whatever has been stated so far as to reach the acme of bliss has been emphasised my Manu Deva; a true brahmana who never deviates the path of anushtthaana' should most certainly hit the bull's eye as per an expression. In this manner Bhagavan Manu has declared the 'goodha nibandhanas' to mankind; *Dharmenaadhigato yaistu vedah saparibrinhanah, te shishtaa braahmanaa jneyaah shrutipratyaksha hetavah/ Dashaavaraa vaa parishadyam dharmam parikalpayet, tryavaraa vaapi vrittasthaa tam dharmam na vichaalayet/* or Nishtha braahmanas should be fully convesant with 'brahmachaaryaadi yukta' or well accompanied dharmaas including celibacy and digest into practice with the precepts of veda vedangas and a handful of such vidwans of ten or atleast three shoud be able to popuarise never to cross the very boundaries of dharma. A vedic gathering of Vedis, Dwivedis or Trivedis, Shruti-Smriti-Nyaaya Shastra Exponents, Meemmaamsaka Tarkavaadis, Nirukta Vaadis , Dharma Shastra vids, and a group of three Ashrama practitioners of brahmacharya-grihastha-vaanaprsthaas all comprising a 'dashaaavara sabha' be dignified and signified to clear all possible dharmamshaya nirnayas.Thus such dwijas, especially Brahmans, who keep sustaining and upholding the ever resplendent 'anushthaana' aloft do certainly achieve 'Parama Pada'. This is what all the magnificent 'Manu Devaadi Deva' had declared his 'gupta sandesha' to Maharshi Bhrigu and through him to the posterity. *Atmaiva devataah sarvaah sarvamaatmanyavasthitam, Atmaa hi janayatyeshaam karmayogam shareerinaam/* or Atma constitutes sarva Devata as the totality of Gods as Jeevatma as per karma yoga totals up the body of all the Beings in Creation. It is the Antaratma or the Pure Inner Conscience which is but a reflection of the Avyayam-Shaswatam-Vishnum- Anantam-Ajam-Avyayam the Paramaatma.

Now, what is Antaratma is made of? It is defined by Manu Smriti: *Kham samniveshayet kheshu cheshtaanasparshanenilam, paktidrishtyoh param tejaa snehepogaam cha murtishu/ Manaseendum dishaa shrotre kraante vishnum bale haram, vaachyagnim mitramutsarge prajane cha prajaapatim/* or Akaasha is up as the Sky as the outer frame and skin of the body, Vaayu / Praana as enabled by the movement , sparsha the touch, and Agni the heat and warmth of the body besides the 'jathaaraagni' enabling the digestive system and the relevant organs, Water required for the corresponding organs; and Prithivi for the body existence! Human mind is like Chandra Deva, ears are akin to Diks or Directions, kraani or the gati the energetic motion of Vishnu Bhagavan, Lord Shiva the physical strength, Agni the great speed, clarity and power of speech , Mitra the identity of excretions, and Prajapati the organ of generation. Indeed Purusha the 'Adhishtaana Devata' is the supreme commander of all the organs seeks to control and resist the evil tempations of the Panchendriyas and bring about 'nigrah', assume 'anumaara swarupa', golden ornanented 'swaprakaasha' self genarated 'tejo swarupa', dreamlike power of 'ekaagrata' or of intense and focussed meditation or tapasya in total indifference to perceptions and abstraction.This Maha Purusha is named as Agni the Pure Splendour and 'Pavitrata', some designate him as Manas, some name him as Indra, some the very Praana Vayu, and others signify him as shaswata Brahma Himself. This Maha Purusha is the all pervasive in the form of Pancha Bhutas quickly revolving 'Janma-Vriddhi-Kshaya' chakra eternally. Evam yah sarva bhuteshu pashyayaataametya Brahmaabhyeti param padam/In this manner perceiving Paramatma in all the Beings as their Antaratma and absorbs unto

Paramapada Brahma! This indeed what Bhrigu Maharshi narrated the most hallowed Manu Shastra; all those dwijas be blessed by him that as the keen observers of 'Shubhaacharas' they should be well qualified to achieve their aspiration of Paramagati Praapta! *Esha sarveshu buthteshu gudhotmaa naprakaashate, Drushyate tvagraayaa buddhyaa sukshmayaa sukshma darshibhih/ Yacchedvaan manasi pragjnyaastad yacchecchanta aatmaani, Jnaanam aatmaani mahati niyaachet,tad yacchecchaanta aatmaani/* (This Purusha is hidden in all beings from Brahma to bunch of grass but is covered by maya or cosmic illusion born of the mix of Satva-Rajas and Tamo Gunas. Only Maharshis and Great Seekers might perceive him as a subtle entity; the Paramatma is stated to reveal to none due to Yoga Maya or the Great Illusion as covered by Ignorance. Only through purified intellect as is available to Seekers, a hazy profile of Hiranyagarbha is perhaps seen by their mind's eye! The discerning person needs to merge into the 'Indriyas' or the organs into the intelligent Self and then infuse the latter into the 'Paramatma'. While so doing, the name-form-action of that particular Self is totally negated and there had to be a 'tadaatmya' or fusion of the two entities!)]

Post Script in conclusion

Prathamastu Maha Devo Dwiteeyastu Maheshwarah,

Triteeyah Shankaro jneyaschaturdho Vrishabhadwajah/

Panchamah Krittivaasaascha Shashthah Kaamanga nashanah,

Saptamo Deva Deveshah Shri Kanthyaschaashtamuh Smritah/

Ishwaro Navamojneyo Dashamah Parvatipatih,

Rudra Ekaaashaschaiva Dwadashah Shiva Uchyatey/

Dwadashaitaani Naamaani Thri Sandhyam yah pathennarah,

Kritaghnaschaiva Goghnaschya Brahmahaa Gurualpagah/

Stree Baala ghatukaschaiva Suraapo Vrishalipatih,

Muchyatey Sarva Paapebhyo Rudra Lokam sa gacchati/

(Skaanda Purana